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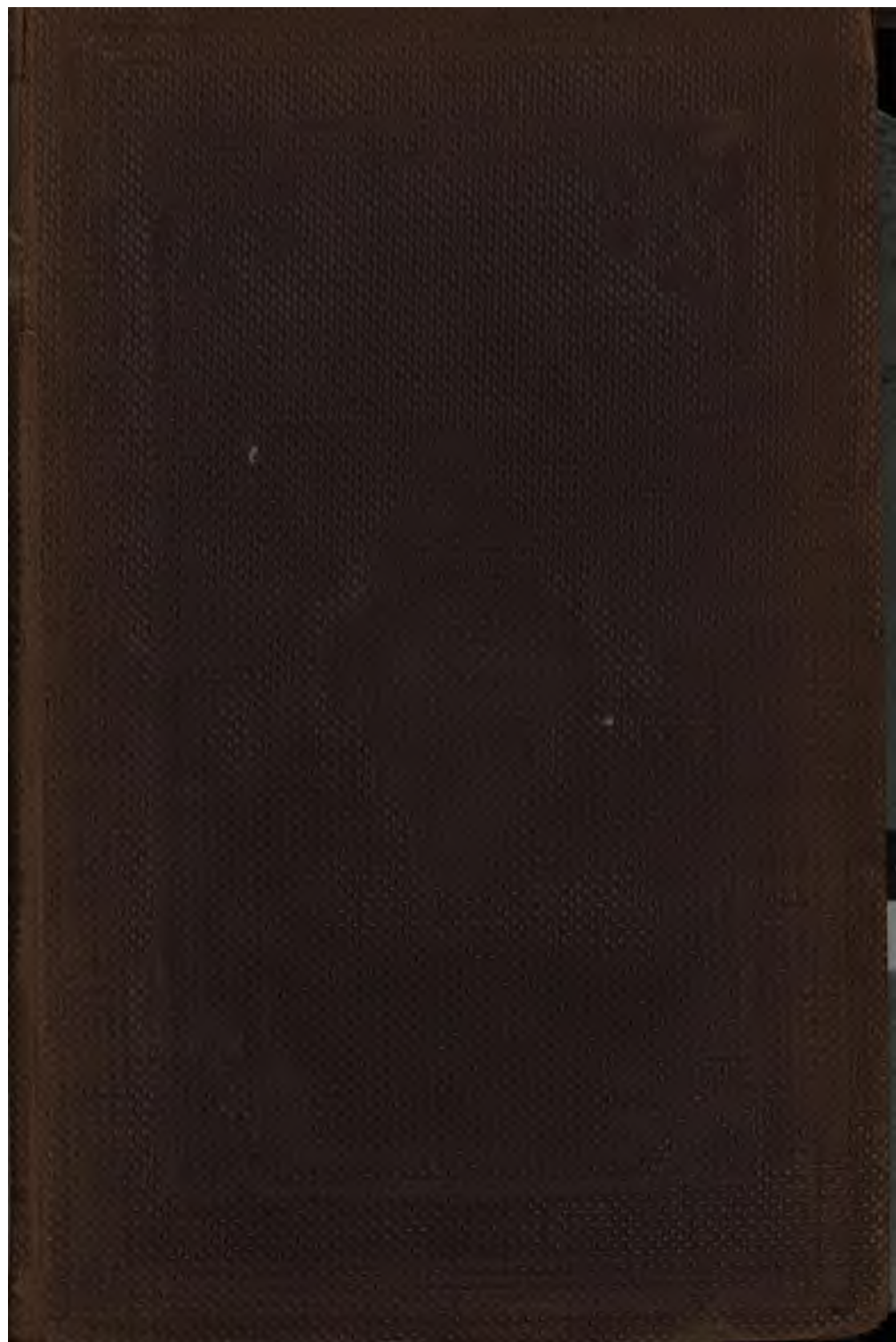
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FRANCIS PARKMAN  
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CANADIAN HISTORY

ESTABLISHED IN 1908











THE  
HISTORY OF METHODISM  
IN CANADA:

WITH AN ACCOUNT OF THE RISE AND PROGRESS OF THE WORK  
OF GOD AMONG THE CANADIAN INDIAN TRIBES,

AND

*Occasional Notices of the Civil Affairs of the Province.*

BY GEORGE F. PLAYTER,  
OF THE WESLEYAN CONFERENCE.

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**Toronto:**

PUBLISHED FOR THE AUTHOR BY ANSON GREEN,  
AT THE WESLEYAN PRINTING ESTABLISHMENT,  
KING STREET EAST.

1862.

C 8085.150



*Marvin Parkman fund*

Entered according to the Act of the Provincial Legislature, in the year of  
our Lord, one thousand, eight hundred and sixty-two, in the Office of the  
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HISTORY  
OF  
**Methodism in Canada.**

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CHAPTER I.

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THE history of the general Church has been written by inspired and uninspired men; and different branches of the Church of Christ have the story of their rise and progress narrated and preserved: The history of Methodism, or the great revival of religion in the British Isles, has attracted and engaged several pens; so has the quick growth and great extension of Methodism in the United States. But the narrative of the beginning and spread of that work of God in the country on the north of the St. Lawrence river, and of the great Canadian lakes, has never engaged an author's pen,—scarcely an enquirer's research. The materials, however, existed,—floating in the memories of the aged, hidden in official and unprinted records, and scattered over scarce books and ephemeral prints. The labour of collecting, arranging, and describing these is now essayed.

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The history of the original inhabitants, living on the site of the present Province of Canada, is unrecorded and unknown. The French discovery, leading to the French possession, was in 1534; when Jacques Cartier entered the Gulf of St. Lawrence; and the next year, came up the river to an Indian village called Stadacona, now Quebec, and then proceeded up

to another village called Hochelaga, now Montreal. Friendly relations were first established with the native tribes; next, settlements of French adventurers were formed for trade and defence; and lastly, missionaries of the Roman Catholic Church came to preserve and propagate their faith. Gradually, the French population increased from the Gulf to the Detroit River, until, at the Conquest, they numbered in Lower Canada above 65,000 souls.

The conquest of French Canada by the British, under General Wolfe, was in the year 1759. The treaty of 1763 allowed Great Britain quiet possession of the country, after France had held and nurtured it more than 200 years. So that great tract of country mostly north of the St. Lawrence river and the large inland lakes, called Canada, became and has since continued a province of the British Empire.

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The great revival of religion first called *Methodism* by its enemies, begun in 1739, had, at the Conquest, made notable progress in England and Ireland, and some advance in Scotland and Wales. The Conference of 1763 was the twentieth, the circuits numbered 31, and the members of the Methodist Societies about 20,000. Three years after Canada became a British province, Methodism began in America, in the city of New York. A small number of pious emigrants from Ireland, members of the Methodist Society, came, in 1765, to the city. Among them was a family called Embury, originally from Germany, but now from Ireland. There were four brothers, viz., John, Peter, Philip, and David. A descendant of the family informed me, that John and Peter were pious men, and used to preach in the German language. They did not live to be very old, and died in the United States. David Embury left his property in the United States, came to Upper Canada and settled in the township of Fredericksburg, on the north side of Hay Bay. He died in 1810, and was buried on his own farm. Philip Embury was a carpenter and local preacher. In 1766 another Methodist family arrived called Heck. The wife of Paul Heck, called Barbara, seeing the Methodists from her own country had far declined in piety, except Embury, deeply lamented their condition. Hearing that they were, on one occasion, engaged even in card playing, she has

tened to the place, reproved them sharply, and seizing the cards, flung them into the fire. She then went to the local preacher, and with great earnestness, even with tears, begged him to preach to the backsliders. "Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." He replied, "How can I preach, for I have neither a house nor a congregation?" Said she, "Preach in your own house, and to your own company first." He consented, and preached in his own room, at first to five hearers only. He continued, the hearers increased, and good fruits soon appeared. Philip Embury was the first Methodist Preacher in America.

The second was Captain Webb, a barrack master at Albany, (converted three years before in Bristol,) who, hearing of the infant Methodist society, strengthened them in the faith, and in 1769, preached publicly in New York, and on Long Island, in his military uniform. He attracted large congregations, and his word was with power. "The Captain," said Mr. Wesley, "is all life: therefore, although he is not deep or regular, yet many who would not hear a better preacher, flock together to hear him. And many are convinced under his preaching; some justified; a few built up in love."\*

Under the preaching of Philip Embury and Captain Webb, the congregations continued so to increase, that the few Methodists resolved on building a chapel. Accordingly, some lots were purchased on John street, New York, and a house for public worship was erected, 60 feet by 42 feet, and called Wesley Chapel. It was first preached in by Mr. Embury, October 30th, 1768, and his text was Hosea x. 12.

At the Conference in Leeds, 1769, Mr. Wesley mentioned the case of brethren in America:

"For some years past several of our brethren from England and Ireland (and some of them preachers) had settled in North America, and had in various places formed societies, particularly in Philadelphia and New York. The society at New York had lately built a commodious preaching house; and now desired our help, being in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pilmore, willingly offered themselves for the service; by whom we determined to send over fifty pounds, as a token of our brotherly love.

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\* Wesley's Journals 1773.



Several other of our preachers went over in the following years. As they taught the same doctrines with their brethren here, so they used the same discipline. And the work of God prospered in their hands; so that a little before the rebellion broke out, about twenty-two preachers (most of them Americans) acted in concert with each other, and near three thousand persons were united together in the American societies. These were chiefly in the provinces of Maryland, Virginia, Pennsylvania, and New York.\*

The two first regular preachers landed near Philadelphia, October 24, 1769, and immediately began the Gospel work. Mr. Boardman took his station at New York, and relieved Mr. Embury of his onerous charge, held now for three years. He found a society, a congregation, and a chapel, ready to his hand. Mr. Pittmore remained in Philadelphia, where he found a society of one hundred persons, gathered and under the charge of Captain Webb, a large congregation, and an intense desire to hear the Gospel. On the first Sunday the new missionary preached in the open air, to above four thousand people.

In 1771, Francis Asbury, afterwards superintendent or bishop of the Methodist connexion in New York and Canada, crossed the ocean, and came to Philadelphia, October 27th. He was born in 1745, near Birmingham; was converted at an early age; a local preacher nearly five years; began to travel on a circuit in 1767; and offered for the American work, at the Bristol Conference in August, sailing from England in September. The first winter he preached in the country, towns, and villages around the city of New York.

The preparatory steps to the American revolution were now taking; and from the shedding of the first blood at Lexington, in 1775, to the formal separation of the colonies from Great Britain, in 1783, confusion and war dwelt in the land. Yet the preachers continued their travels and labours, and did not preach in vain.

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On the conquest of Canada, King George III. appointed General Murray to be the first Governor of the new Province of Quebec. The French people were promised popular legislative assemblies; but, in the meantime, the laws of England

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\* Short History of Methodists, by Wesley.

were to be in force. With the Governor, a Council of eight was to be associated to aid and advise in the administration of the government. In 1764, a printing press was set up in Quebec, the seat of Government, and the first number of the *Quebec Gazette* was issued on the 21st June. Scarcely had the English quiet possession of the new country before printing was brought in to aid order, intelligence and freedom. As it was found very inconvenient to supplant entirely the French language, laws, and usages, various alleviations were made,—much to the satisfaction of the conquered people.

The second Governor was Sir Grey Carleton, who was an officer in connection with the forces in Canada. His appointment was in 1768. The country was peaceable, trade increasing, and the population in 1773 embraced 100,000 French Catholics, and 400 Protestants. The latter class, which comprised the English portion of the population, was composed chiefly of merchants, officers, and disbanded soldiers, and resided mostly at Quebec and Montreal. The Government offered large gratuities of land to the soldiers engaged with Wolfe in the war, viz., to a field officer 5000 acres, a captain 3000, subaltern 2000, sergeant or other non-commissioned officer 200, a private 50 acres,—yet few accepted the offers; for in the rural parishes of Lower Canada there were only 19 Protestants. The soldiers preferred keeping public houses or engaging in mechanical arts to clearing and cultivating the land.

In 1774, the celebrated Quebec Act was passed by the Imperial Parliament. It effected great changes in the mode of governing the Province, and was especially in favour of the conquered race,—allowing French laws for civil cases and settlement of property, and English laws for the use of criminal courts. The Roman Catholic religion was freed from all penal restrictions, and the religious orders were allowed possession of great estates. A governor, with a legislative council of from 17 to 23 persons, appointed by the King, were to form the administration. The English population was very dissatisfied, and complained that they had lost the franchise, the protection of English laws, the Habeas Corpus, and trial by jury in civil cases. They petitioned for the repeal or alteration of the Act; but it remained the foundation of government in Canada for 17 years. This year various persons

emigrated into Canada from New York; and among the rest Paul and Barbara Heck, and their family, (three sons, John, Jacob and Samuel,) who assisted in the beginning of Methodism in New York.

In 1775, died Philip Embury, the local preacher of New York city. After the arrival of the regular preachers, he removed to Cambden, Washington county, New York. Here he continued to exercise his gifts as a local preacher, and formed a small society at Ashgrove, chiefly of emigrants from Ireland. He ended his days suddenly, but in peace, and was buried in a solitary spot on a neighbouring farm, seven miles distant from Ashgrove, but a spot of great natural beauty.\*

The Americans, now in arms, captured the only British sloop on Lake Champlain, and two forts, and thus secured a passage into Canada. The Governor had the 7th and 26th regiments, numbering only 800 men. He sought the aid of the French peasantry, but they were satisfied to remain at home. The enemy, under Montgomery, came to the attack of Montreal; but were prevented by a small force, under the orders of General Carleton. But Fort St. John and Chambly surrendered, and with these places a large portion of the 800 troops was lost. The enemy pressed on, and took possession of Montreal without resistance. After destroying the stores, the Governor sailed down the river in a boat to Quebec. The Americans, under Arnold, crossed the river opposite Quebec on the night of November 13th, but failed to surprise the city or fort. The Governor arrived on the 19th, to the great joy of the garrison, bringing two armed schooners from Three Rivers. He ordered all liable to the militia to serve or quit the city. Thus the garrison was increased to 1,800 men, with plenty of provisions for eight months. Montgomery joined Arnold on 1st December, and the two bodies of troops numbered 2000 men. On the 4th, the enemy proceeded to the

\* In 1832, some surviving friends, moved by a pious respect, had his remains removed to the Methodist burying ground in Ashgrove, where some of his friends and countrymen were buried. Religious services were performed, by the Rev. N. Maffit, in presence of a multitude of people. A marble tablet is erected, and says, "Philip Embury, the earliest American minister of the M. E. Church, here found his last earthly resting place. \* Precious in the sight of the Lord is the death of his saints. Born in Ireland, an emigrant to New York, Embury was the first to gather a class in that city, and to set in motion a train of measures which resulted in the formation of John Street Church, the cradle of American Methodism, and the introduction of a system which has beautified the earth with salvation and increased the joys of heaven."

attack of Quebec. The general sent a flag, to summon the besieged to surrender. General Carleton ordered the flag to be fired upon. The cold was intense; but the enemy proceeded to the attack of the city, by artillery, without success. The enemy aimed to take the city by storm in the night, but was repulsed, with the loss of one general, wounding the other, and the capture of above 400 men. Arnold now waited for reinforcements, and merely blockaded the garrison, the rest of the winter. Seeing no prospect of success, the enemy began his retreat, in the beginning of May, 1776, followed by General Carleton; and was soon driven entirely out of the Province. In the same summer, the possession of the waters of Lake Champlain were recovered. And here ended the revolutionary war, so far as the province of Canada was concerned. The Americans sought to get possession of the Province, but they entirely failed. The French nor English were in favour of the American cause, and no co-operation was obtained.

July 4th, 1776, is noted as the day when the thirteen Colonies dissolved their allegiance to the British Crown, and declared themselves free and independent, under the name of the Thirteen United States of America.

The third governor, Major General Haldimand, was appointed in 1777; a year very unfavourable to the British arms, for General Burgoyne was reduced to such extremities, that he was obliged to surrender with all his army, to the revolutionists. Already, since the war began, several families, influenced by feelings of loyalty and duty to the British crown—and also to escape the distractions of the country, which appeared likely long to continue,—had come to Canada, and took up their residence in or near Quebec and Montreal. But, after the disaster of Burgoyne's army, the loyalists in New York state were so discouraged, that they began to look upon Canada as their only refuge. They arranged their property as well as possible, and made preparations for their departure and journey. A great number came into the Province each year of the continuance of the war; some by way of the sea and up the river St. Lawrence, and some through the unbroken wilderness between the inhabited parts of New York state to those of the Province. Great privations and distress were endured by the emigrants. Families were six weeks on the voyage to Quebec. During the war, some of the emigrants

settled on land in Upper Canada, and before surveying had hardly begun.\*

In 1778, the sixth Conference of the "preachers in connection with the Rev. John Wesley," took place. The English preachers had left the country on account of the war, except Francis Asbury, who was now hid in Delaware. The preachers numbered 29, and the members 6000, and there were 15 circuits. The salary of a preacher was eight pounds, Virginia currency. This year Mr. Wesley began his monthly publication, called the *Arminian Magazine*. And Mr. Asbury was appointed, by the American preachers, General Superintendent of the infant cause.

In 1779, a dissension crept in between the northern and southern preachers on account of administering the ordinances of baptism and the Lord's supper. The preachers in the south met in Virginia, appointed a committee of the oldest men, to administer ordination. First they ordained one another by imposition of hands, and then the other preachers. Afterwards, they freely baptized all who desired it, and gave the Lord's supper to the societies. But Mr. Asbury and the other preachers mourned over these brethren, as departing from the practice of the Wesleyan connexion. But the next year, the dissentient preachers agreed to drop their objectionable proceedings, and so were restored again to union and friendship with their brethren.

In 1783, the revolutionary war came to an end, much to the joy of all lovers of peace, both in England and America. Although the treaty between the two countries was not signed until September 30th, yet no hostilities were carried on by the two armies; and before December, the British forces were all withdrawn, and the American army was disbanded. The war restrictions on the preachers were taken off, and a great door was opened for the preaching of the Gospel in all the land. Mr. Wesley sent the preachers a letter of advice and encouragement, dated October 3rd, urging a faithful continuance in the doctrine and discipline of the Methodists. The Conference in Baltimore agreed to have a day of thanksgiving

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\* The Hecks, it is said, came to Augusta, in 1778, and settled on the banks of the St. Lawrence. Paul Heck was a soldier for a year or two, and was discharged in August, 1778. In 1779, some families came up in boats, and settled on the site of Kingston, and along the shore of the township of Kingston.

for public peace in July, and another in October; and also two fast days. With all the hindrances of war in the land, the preachers were increased to 85, and the members to nearly 14,000.

The close of the revolutionary war strengthened the desire of the British party in Canada for a reform in the government of the country, and especially for a House of Assembly, elected as the English House of Commons. Many petitions were sent to the British Government. The peace led to a large emigration of loyalists to the Province, as well as many of the disbanded soldiers, helping to populate a large and fertile country.

To accommodate the emigrants, the Government resolved to open up the western part of Canada, now a dreary wilderness, and almost uninhabited. A few settlers were along the St. Lawrence from Cornwall to Brockville, on the Bay of Quinte from Kingston to Bath, and some French near Detroit. All else was a wilderness, in which dwelt the wild animals and feathery tribes, and in which roamed tribes of savage Indians. The necessary work of surveying the new land, along the St. Lawrence and Bay of Quinte, and dividing it into townships, and then into concessions and lots, was pursued with diligence. The townships were first numbered, but not named, until several years after; and the practice of calling the townships by the number is still retained by many old inhabitants.

Further, to encourage emigrants from the United States the Government offered liberal gifts of land. For the disbanded soldiers of 1783 the regulations were the same for officers as after the peace of 1763, but privates and all loyalists were to receive 200 acres each, on the condition of actual settlement; and the grants were to be made free of expense.

#### FIRST METHODIST PREACHER.

Probably, religion was not sufficiently attended to in those days of trouble and confusion. The French had their priests, and in their churches the usual services were performed. A clergyman of the Church of England was in Montreal and Quebec. Other ministers were unknown, unless some chaplain connected with a regiment. But, in 1780, a Methodist local preacher, named Tuffey, a commissary of the 44th regi-

ment, came to Quebec with the regiment.\* He appears to have been a man devoted to God, and zealous for the Gospel. Seeing and lamenting the state of the wicked soldiery, and the Protestant emigrants in Quebec, he commenced preaching, soon after his arrival, and continued to do so at suitable opportunities while he remained. Probably, there were Methodists among the soldiers, who may have strengthened and encouraged him, in his taking up the cross. But no society seems to have been formed of any of the Protestant inhabitants of Quebec. Peace being come, some of the regiments in 1783, were disbanded; and among the rest the 44th. Many officers and men returned home; but many remained, taking up land, and settling as farmers. In this way, soldiers who were Methodists, or had heard Mr. Wesley, Tuffey, or other preachers, were scattered about in the first settlements,—retaining a knowledge of the Gospel, perhaps exemplifying the precepts. Though Mr. Tuffey returned home, yet the good influence of his life and labours, doubtless in some degree, remained. We may regard this British soldier as the first Methodist preacher in the Province of Canada.

As with the soldiers, so with the emigrant loyalists coming from the vallies of the Hudson, the Susquehana, and the North River. They had all, more or less, been accustomed to the preaching of the Gospel and to religious services, and really or nominally belonged to different denominations. Many belonged to the Episcopal Church, some to the Presbyterian, the Lutheran, and the Baptist. A few were Methodists; but many probably had heard the Methodist preachers. This diversity of religious opinion was scattered over the first settlements in Upper Canada.

1784. The Governor appointed commissioners to take a census of the population of Lower Canada. The population of all Canada amounted to 120,000 souls: an increase of twenty thousand in ten years. The survey of the new townships being completed, the royalists, and the disbanded soldiers of the 84th regiment, and some others, boated the waters of the St. Lawrence in the summer, and took possession of their lands, especially along the Bay of Quinte. Other lands were surveyed, and taken possession of, on the Niagara river.

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\* A. G. Mescham's Hist Meth., printed by Wilson in Hallowell, 1832.



And a third settlement was begun on the banks of the river Detroit. So great was the emigration of the last and present year, that the population of Upper Canada rose up at once to about 10,000 souls. As the greater part of the settlers were poor, or stript of their property in the revolution, the Government assisted nearly all, for two years, with provisions, farming utensils, and clothing. Still scarcity was always felt until sufficient land was cleared and cultivated; and one year, when the small crops failed, starvation stared them in the face. Many families lived for days on the drink of boiled beach leaves, or slippery elm bark, or on the wild leeks of the woods. It was related that a certain family had a piece of beef, and boiled it down to soup. The next family begged the bones, and, after a second boiling, they went to the pots of two other families, before the nourishment was thought to be quite extracted.

Mr. Wesley now ordained Dr. Coke, who was to ordain Francis Asbury, and appointed them joint superintendents over all the Methodists in North America. He also ordained with two other clergymen, Richard Whatcoat and Thomas Vasey, as elders in the American body. He advised the preachers to take the Episcopal form of church government. As the ordination of the Canadian Methodist preachers, as well as the American, sprung from the present action of Mr. Wesley, we will describe it.

#### FIRST:—THE ORDINATION OF ELDERS.

As Mr. Asbury had sent for preachers from England, Richard Whatcoat and Thomas Vasey, two experienced preachers in the English Conference, offered themselves for the work. Mr. Wesley resolved to ordain them as presbyters or elders, that they might administer the sacraments. So, on the 2nd September, 1784, he, with two other clergymen, Coke and Creighton—all three receiving their ordination from the Church of England,—ordained, with the ceremony of the said Church, the two preachers selected. Thus those who were elders ordained others to be elders, according to the usage of the primitive church.

#### SECOND: THE ORDINATION OF A BISHOP.

After the elders were ordained, Mr. Wesley, believing himself to be a bishop, in the sense of the Scripture, ordained Dr.

Coke to be superintendent or bishop of the American body, assisted by Mr. Creighton, and the two elders just constituted. Thus a bishop (Wesley) made a bishop, aided by the hands of presbyters. Was Wesley a bishop? not according to the believers of an uninterrupted episcopal succession from the Apostles; but, according to the Protestant interpretation of the term "presbyter" or "bishop" in the Scripture, signifying the same; and, in fact, being the head of a large body of Christians and preachers, he *was* a true bishop in Christ's church. Dr. Coke also received a letter of ordination, under the hand and seal of his (real but not reputed) bishop:

"To all whom these presents shall come, John Wesley, late Fellow of Lincoln College, in Oxford, Presbyter of the Church of England, sendeth greeting:

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's Supper, according to the usage of the same Church, and whereas there does not appear to be any other way of supplying them with ministers:

"Knew all men, that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And, therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained ministers,) Thomas Coke, Dr. of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

"JOHN WESLEY."

The three ministers waited in Bristol for a favourable breeze; and, September 18th, sailed out of harbor for New York, where they landed on November 3rd. After preaching in different places, Dr. Coke travelled to Delaware, to become acquainted with Mr. Asbury. On Sunday, 14th, he preached to a large congregation. Scarcely had he finished his sermon, when he perceived a, plainly dressed, robust, and venerable looking man, moving through the congregation, and making

his way to the pulpit. On ascending the steps, he clasped the Doctor in his arms; and, without mentioning his name, accosted him with the salutation of holy primitive christianity. The venerable man was Francis Asbury. Mutual joy at meeting was felt by these good men, soon to act as bishops of a great church; and the joy was participated in by the interested congregation. The service closed with Dr. Coke and Mr. Whatcoat giving the Lord's supper to above 500 persons.

#### CHRISTMAS CONFERENCE.

It was agreed not to wait for the usual Conference of 1785, but to assemble a special Conference, to take into consideration the important matters recommended by Mr. Wesley. So on Christmas day, in the city of Baltimore, sixty out of eighty-three preachers came from all parts of the land. Dr. Coke presided, assisted by Mr. Asbury. The first act of the Conference was, unanimously, to accept for general superintendents the men appointed by Mr. Wesley. Then Dr. Coke, assisted by two elders, consecrated Mr. Asbury, first, to the office of deacon and elder; and then of a superintendent or bishop, in the manner set forth in the following certificate:

*"Know all men by these presents, That I, Thomas Coke, Doctor of civil law, late of Jesus College, in the university of Oxford, presbyter of the Church of England, and superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty-sixth day of the said month, did, by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on this twenty-seventh day of the said month, being the day of date hereof, have, by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this 27th day of December, in the year of our Lord 1784."*

Then twelve preachers were ordained elders, and three

deacons. At this Conference the doctrines of the Methodist Episcopal Church were stated, and the government and discipline decided on.

The doctrines of the Methodists were those of the Church of England; and therefore the descriptions or articles were taken from the Common Prayer Book. The twenty-five articles adopted are the same as are now found in the Canada Book of Discipline, excepting the 23rd, which speaks of the Government of the United States, while the 23rd in the other speaks of civil government in general.

The form of Church government chosen was the Episcopal, with bishops, elders, and deacons; and the name given to the body, now separate from all foreign jurisdiction, was THE METHODIST EPISCOPAL CHURCH. Before the Christmas Conference, the Methodists in the United States were but a body of Christians, having preachers without ordination, and adherents without the sacraments.

A large number of rules, methodically arranged, were taken from the Minutes of the English Conference, with new regulations, and numerous advices for preachers and people, and adopted by the Baltimore Conference, as their discipline. The present discipline of the American and Canadian Methodist bodies is nearly the same as that originally framed. As the book of discipline can be easily obtained, no necessity exists for inserting an abstract here. The Methodists were generally pleased at the change from a society to a church, co-operated heartily with the preachers in carrying out the new regulations, and received thankfully the sacraments from their newly ordained preachers. The progress of the Methodists from this time was very great.

1785. The close of the revolutionary war, not only caused a large emigration or flight to Canada, but to Nova Scotia. The loyalists who had borne arms were in danger from the Government and people, while remaining. Many negroes also took their departure, with the prospect of freedom on arrival. With the rest, some members of the Methodist Society emigrated to the refuge provided by the British Government. Petitions to Mr. Wesley for missionaries were sent; and Dr. Coke, at the Christmas Conference, interested himself for these sheep in the wilderness. Two preachers offered to go to Nova Scotia. In February they embarked, and after many dif-

ficulties arrived at Halifax. Here began the labours of the first regular Methodist preachers in Nova Scotia. Prior, however, a local preacher, called Black, a Yorkshire man, had travelled about preaching to the people; and some good had been effected. He now cordially co-operated with the American preachers.

1786. Mr. Hamilton last year succeeded General Haldimand as Governor; and this year, General Carleton, now Lord Dorchester, arrived as Governor General of all British America. As changes had been asked, he formed the Legislative Council into committees, to inquire into the state of the laws, commerce, the police, and education. The inquiry led the way to the new constitution which the Province soon after received.

At the close of the war, the Six Nation Indians of the valley of the Mohawk River, who had taken part against the colonists, fearing the consequences, deputed their celebrated chief, Captain Joseph Brant, (or Tyendenaga,) to state their case to the British Government. In 1784, the grant of the fertile tract on the Grand River, called the Indian reservation, was made to the tribe. While in England, Brant collected money for a new church in the new settlement. The loyal Indians came over, and took possession of the land; and this year Brant built the church, and placed in it the first church going bell which ever tolled in Upper Canada.

#### SECOND METHODIST PREACHER.

After Tuffey at Quebec, the next Methodist preacher in Canada was George Neal. He was an Irishman, and a local preacher. In the revolution, he came to the United States with a cavalry regiment, of which he was a major. Major Neal crossed the Niagara river at Queenston, on the 7th October, 1786, to take possession of an officer's portion of land. He was a good man, zealous for the Gospel, and soon began to preach to the new settlers on the Niagara river. He was a man able to divide the word of truth, and his labours were not in vain; yet, not without opposition,—from ignorance of the belief and motives of the preachers of the Methodist body, and from hatred of the holy precepts and faithful reprovings which sinners heard. From the British army, came the first Methodist preacher in Lower Canada; and the first in Upper Canada. Soldiers became soldiers of the Lord.

1787. William IV., when a youth, served in the English navy, and gradually rose to be Captain of the *Pegasus*, a man of war, of 84 guns. From Halifax the ship was ordered by the Admiralty to Quebec, where the Prince landed August 14th. He went up the river to Montreal, and was received by the inhabitants with great joy and distinction, on the 18th of September. Returning, he passed some time at Sorel, on the south side of the St. Lawrence; which has since been called Wm. Henry. Joining his ship, he proceeded on to England, and soon after became Duke of Clarence.

1788. Lord Dorchester, by proclamation, further divided the Province of Quebec, or Canada, besides the districts of Quebec and Montreal, into five other portions. The district of *Gaspé*, was to include all of Canada south of the St. Lawrence. The Upper Canada portion was divided into four districts, all with German names, as if a new Germany was about to spring up. The district of *Luneburg* stretched from Lancaster to Elizabethtown or Gananoque river. *Mecklenburg* embraced the country from the Gananoque to the river Trent. *Nassau* took in from the Trent all the country to the Long Point in Lake Erie; and *Hesse* included all the rest of the west.

In 17th George III (or 1778) an ordinance was passed by the Governor and Council, to prevent the "selling strong liquors to the Indians in the province of Quebec," and also to prevent persons buying their clothes, blankets, arms, or ammunition, under a penalty of £5, and imprisonment, not exceeding a month. So early did the Government show care for the weakness of the native, and the cupidity of the trader.

The Rev. Charles Wesley, the founder, with his brother John, of the Methodists, and one of the greatest of the devotional poets, died March 29th. Says his brother, "After spending fourscore years with much sorrow and pain he quietly retired to Abraham's bosom. He had no disease, but after a gradual decay of some months

" 'The weary wheels of life stood still' at last."

So small a notice is here due, to the pious genius whose hymns have been sung, and are still sung, with delight by the Methodists of this land.

## LYONS AND M'CARTY IN BAY OF QUINTE.

While the settlements of the Niagara river were blessed with the labours of George Neal, the Bay of Quinte country appears to have had no public labourer. But, in 1788, a pious young man called Lyons, an exhorter in the Methodist Episcopal Church, came to Canada, and engaged in teaching a school in Adolphustown. Having a zeal for the Lord, and seeing ignorance and sin abounding, he collected the people together on Sabbath days, in different neighbourhoods, and sung and prayed and exhorted the people to flee from the wrath to come. He would also pray in the families which he visited. These labours were blessed of the Lord, and some were turned from their sins to God.\*

In the same year, came James M'Carty, an Irishman, from the United States. He had heard Whitefield, during his last visit to America, and the word had been the power of God to his salvation. A consequence was, that he greatly desired to have others brought to the knowledge of salvation; and hence his coming to Canada. He was unconnected with the Methodists; and was rather a follower of Whitfield. He crossed from the United States to Kingston, came to Ernestown, and formed the acquaintance of Robert Perry and some Methodists; who encouraged him to hold religious meetings in their log houses. He was a man of attractive manners and speech, and large numbers attended his preaching,—probably the first the settlers had heard, since they came into Canada. It is said that he wrote his sermons, and read them to the people, but with so much animation and force that a great effect was apparent in the hearers. Many were brought to a knowledge of the truth, and the enjoyment of religion.

But there were opposers as well as lovers of the new preacher. He did not belong to the Church of England; and was regarded as a Methodist. Some declared he should not be allowed to preach, and that they would have no religion but the Church of England. Sufferers for loyalty, their loyalty was strengthened by suffering; and loyalty and the English Church seemed to them identical. Three persons especially

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\* Mrs. Ketcheson told me that she well remembered Lyons. He boarded at her father's, Philip Roblin, when keeping school on the Bay Bay, or 4th Con. of Adolphustown. Her eldest brother, John, went to the school.



were opposed to M'Carty,—a sheriff, a captain of militia, and an engineer. They bandied together, and resolved the preacher should be forced from the country. A law had been passed by the Governor and Council that any persons wandering about the country might be banished as vagabonds. Under this law, future proceedings were to be sheltered. While McCarty was preaching one Sunday, at Robert Perry's, four armed men came up; and, leaving their guns outside, rushed into the house to seize the preacher, intending to carry him off to Kingston jail. But the congregation opposing, and Perry agreeing to give bail for the man's appearance in Kingston on the morrow, the men went away. The next day, Perry took the preacher to Kingston, and brought him to the sheriff, but he refused to have ought to do with the man. But the enemies of McCarty resolved that he should not leave Kingston. Under some false plea he was arrested, and cast into prison; but was liberated again, on his friend again becoming bail, and returned home. On the expiration of the bail, McCarty repaired to Kingston. And now his enemies resolved that he should never go back to preach. He was seized by a number of ruffians, thrown into a boat, under the care of four French men, and sailed through the multitude of islands studding the outlet of lake Ontario, down the fast waters of the St. Lawrence, to the beginning of the rapids near Cornwall. In that part of the river there are many islands, some very large and others small; then all covered with woods, and uninhabited. The French men were commanded to leave the preacher on one of these desolate islands; and here they landed him, left him, and he was never seen afterwards. Whether he perished by starvation, by drowning in endeavouring to get to the main shore, or by the hands of wicked men is unknown. The revelation of the truth waits for the judgment day, when every secret thing shall be made manifest, whether it be good or evil. Undoubtedly McCarty was a martyr for the Gospel; and so he was regarded by the early inhabitants. \*

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\* The notice of Lyons and McCarty is from A. G. Meacham's History of Methodism. The author was a local preacher of the M. E. Church. He derived his account, he says, from Mr. Perry himself. Some may doubt the case of McCarty. But there seems no reason to do so. When Rev. James Richardson was editor of *Christian Guardian* in 1833, he inserted the account given by Meacham, accompanying it with the following remarks, inferring his belief of the truth of it:

1789. This year is memorable for the beginning of the French revolution. The government of France aided the revolution of America against the British Crown; and while doing so, sowed some seeds of rebellion among its own people; which had been growing, and now the fruits began to appear. A long disastrous period set in, for Europe and the civilized world in general, which did not end for twenty-five years.

In Canada, the Governor and Council ordered a mark of honour to be put on the loyalist emigrants from the United States, to distinguish them and their posterity from others. A list was ordered of all such persons as had "joined the royal standard in America, before the treaty of separation in the year 1783." Because they had adhered to the "unity of the Empire," against the separationists, they were called "United Empire Loyalists," or for short, "U. E.'s." These U. E. Loyalists were in the possession of free lots of land on the frontiers of the Province; and now the Council ordered that their children already born, or hereafter, should when 21, and females when married prior to 21, be each entitled to a grant of 200 acres of land, free of all expense. Thus tens of thousands of acres have found owners and occupiers; thus the virtue of the parents, in adhering to a right though falling cause, became a blessing to the children; and thus the honour and gratitude of the British Government was shewn to trusting and suffering subjects.

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"The powers then being, probably indulged the vain supposition that in banishing Mr. McCarty they would effectually crush Methodism in the bud, and preserve the rising Province from the troublesome intrusions of that sect everywhere spoken against; but a very little time clearly evinced that, in this respect, at least, they imagined a vain thing. We know not indeed what might have been the character or religious conduct of Mr. McCarty; but the manner of his treatment shows that his enemies knew but little of what was due to either the rights of conscience or the liberty of the subject."

But the best evidence probably now living (1861) is Colonel William Ketcheson, of Sidney. He was then a boy of five or six years. A meeting was announced; that a man from the United States was to preach at Henry Hover's house, on the front of Adolphustown. The Sunday came; the settlers for ten miles around came to hear the strange preacher. Among the rest came people from the Hay Bay, and with them walked Wm. Ketcheson,—a distance of five or six miles. He says that McCarty was a man of 30 or 40 years of age. (This was doubtless his age, as he had living a wife and four children, whom he had left behind.) He says that he preached about "pricked to the heart," which expression was frequently mentioned in the discourse, so that an impression was made on his mind that never wore off. It was the first religious meeting he attended. As to what became of McCarty he has no remembrance. He knows, however, that the settlers were of a very loyal feeling, and that if any expression were dropped raising suspicion of a contrary feeling, it would very likely be resented. But there is no evidence that the preacher said or did any thing to raise suspicion.

Methodism began this year in New England. The state of Connecticut was visited by Jesse Lee. Gradually, the work extended to Massachusetts; and then into the states bordering on Lower Canada, viz., Maine, New-Hampshire, and Vermont, with the north-east part of New-York.

1790. The labours of Neal, in the Niagara townships, with those of Lyon and McCarty in the settlements of the Bay of Quinte, appear to have stimulated the pious and well-disposed to seek for a regular Methodist ministry. Petitions addressed to the Bishop and members of the New-York Conference were sent from the Niagara district, and others from the Midland district, praying that missionaries might be sent to labour among them; and promising to assist in defraying the expenses. The New-York Conference met in New-York, on the 4th of October; but another account says the petitions were presented when the Conference met in Albany, or in the Albany district, which was in 1791. The point of difference is of no great importance to decide; but it is important to remark, considering the slurs afterwards cast upon the Methodist preachers, that they did not intrude their services on the country, but were sent for by many of the inhabitants. And considering the nakedness of the land, as to a gospel ministry, with the wish of the people, a door of Providence was thought to be opened.

This year, Christian Warner was led through the preaching of Neal to discover his lost condition, and to embrace the glad tidings of salvation. Several of his neighbours were also brought to the Lord. The Preacher united these new converts into a society, and appointed Christian Warner the leader. It was believed that this was the first Methodist class, and the first Methodist class leader, in Upper Canada.\* But, as a local preacher has no power to appoint a class leader, the Stamford class, if the first, was not the first *regularly* organized.

#### WM. LOSEE, FIRST REGULAR PREACHER.

Wm. Losee was a local preacher of the Methodist Episcopal

\* "This class" (says Rev. Edmund Stoney in *Christian Guardian*, April 24th, 1833) "I am informed was the first ever organized in Upper Canada." Christian Warner was born in County of Albany, 1754, joined the British standard in 1777, and same year came to Canada. He chose land in township of Stamford, not far from the falls of Niagara, and never changed his residence. He remained class leader until his death, in 1833, a pious, useful, and steadfast man.

Church. In 1789, he was admitted on trial for the itinerant work, and appointed to the Lake Champlain circuit, under a superintendent. The Presiding Elder of the District (containing 10 circuits) was Freeborn Garrettson, who was now zealously taking up new ground along the Hudson river as far as lake Champlain, and near the borders of Lower Canada. Wm. Losee's circuit was now put on the list of appointments. But, as no members were returned at the next Conference, as the name of the circuit was dropped, and the superintendent preacher placed on another circuit, we may infer that the experiment failed. Probably the failure of forming a circuit gave Losee liberty in the winter to come to Canada, where he had relations and friends.† He obtained liberty to leave his circuit in January, 1790, ‡ and was authorized and recommended by the Presiding Elder to preach § on any opening, in the new northern country. As Garrettson was pushing on the Gospel north, he probably thought that this visit might

† One of his relations, whether a brother or nephew I know not,—was called Joshua Losee. He was an early Methodist—one of the first converts in the Province, and was afterwards an exhorter. About twenty years ago he lived on the Rideau Circuit, and near a piece of woods called the Seven Mile Woods, having a road leading to the village of Richmond. One very cold winter night, with the west wind blowing very hard, making a journey through those woods dangerous from limbs and trees breaking, the writer and a brother minister came to Joshua Losee's. He and his wife received us with great kindness, invited us to sit by the blazing fire, (no fire has seemed so acceptable since), and set forth as we were, while the sons took care of our horses, and the daughters provided a comfortable meal. On that dreadful cold night, when the thermometer must have been 30 or 40 degrees below zero, we had a warm room and a comfortable bed. That night's hospitality has often recalled good old Mr. Losee to my mind.

‡ It is the general belief that Losee came to Canada in 1790. A son of Robert Clark, (who was concerned in the building of the Ernestown meeting-house) in 1792, called Matthew, who died in 1849, left a paper giving evidence of the truth of the date. The writing was found in his desk, after his decease, and thus reads:

"In 1790, the Rev. Wm. Losee came to Canada and preached a few sermons along the Bay of Quinte, and returned to the State of New-York again the same winter. By his preaching some were convicted of the necessity of being born again. In February, 1791, Mr. Losee returned to Canada, and formed what was called the Bay of Quinte Circuit, and some lost sheep were gathered into societies, and among others this unworthy writer, he being then in the 20th year of his age."

On the same paper, there appears:

"It is fifty years this month (February, 1849) since I was united to the Methodist Church, under the ministry of the Rev. Wm. Losee."

It may be inferred, therefore, that a class was formed in part of Ernestown in February, 1791. Mr. Matthew Clark was a good man, for many years a class-leader, and used to have preaching in his house, which was one of the week day appointments on the Waterloo Circuit. He was a Colonel of a militia regiment and more remarked still, for having twelve sons (as Jacob of old), all grown men, steady, and the most of them pious, and members of the Methodist Society. In 1834, when the writer used to visit their father's house, nearly all the sons were married, and doing well in the world.

§ Jubilee Sermon of Rev. Wm. Case.

lead to a more northerly work still. From the lake Champlain circuit to Canada, Losee likely made his way to the St. Lawrence, and crossed at St. Regis; for he appears to have preached as he passed through Matilda, Augusta, and Elizabethtown; then passed up to Kingston, and on to Adolphustown, where his friends and acquaintances lived. One of the first houses he preached in was John Carscallen's in Fredericksburgh, on the Bay shore, near the upper gap; another was at the tavern of Conrad Vandusen, in Adolphustown, near the old court-house; and another at Paul Huff's, on the Hay Bay. In journeying about as a pioneer in the Bay of Quinte townships, he found occasionally a person who had heard the Methodist preachers in England, Ireland, or in the U. States, by whom he was welcomed, and sometimes permitted to preach in their log houses, or shanties. For all that fine country, now so well furnished with large and handsome dwellings, had then houses of the humblest description.

A Methodist Preacher was a curiosity in those days, and all were anxious to see the phenomena. Some would even ask how he looked, or what he was like? A peculiarity in Losee, too, was, that he had but one arm to use. It is said by some that his other arm was off close to the shoulder; others that it was short or withered: and yet with one hand to use, he could readily mount and dismount his horse, and guide him over the roughest roads and most dangerous crossways. He was a bold horseman, and usually rode his journeys on the gallop. Yet he was a man of very solemn aspect, with straight hair, a long countenance, and grave voice. His talents were not so much for sermonizing as for exhortation. He, and the preachers, generally of that day, were of the revival class,—labouring, looking, praying for immediate results. His private rebukes were often of a very solemn character. In returning from a meeting at Paul Huff's, he asked a young man,\* how he felt? "Oh," replied the youth, "what I heard was only as the tinkling of a bell; it went in at one ear, and went out at the other." Answered the preacher, "But I know what is not like a bell and which will make you feel." "What is that?" said the youth "Death!" answered the preacher, in the most solemn tone. The gayety of the youth was stopped at once. It was the

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\* John, son of a widow Roblin.

custom of the preachers then to use the word *smite* in their prayers and sermons. So Losee would often cry, "Lord smite them!" i. e., the sinners; and sinners would often be smitten by the Spirit of God, with conviction of sin and terror of the last judgment. The man, his manner, and his style of preaching, caught the attention of the settlers, and young and old filled the houses where he preached.

Losee was a loyalist, and knew some of the settlers in Adolphustown, before they left the United States. He desired to see them, and preach to them the glad tidings of salvation. Had he been on the revolutionary side, the warm loyalists would not have received him,—rather would have driven him from the country. Having preached a few times, he spoke of leaving. The people were now anxious for a Missionary to reside among them. The petition already mentioned was circulated and extensively signed, in the Midland district, praying the New-York Conference for a missionary to labour in these new townships. Losee received the petition, and returned to the United States the same winter. He carried it to the Conference, which assembled in New-York, on the 4th October, and of course spoke of his visit and of the favourable prospects for the Gospel in Canada; and offered to be first preacher in these northern climes. Bishop Asbury and the preachers were willing that an entrance should be made at this new door. William Losee, therefore, was allowed to return, with instructions to form a circuit. As the Conference sat so late in the year, he had not time to prepare and return to Canada before the winter.

1791. However, as soon as the winter was well set in, and the ice on the St. Lawrence strong enough to allow crossing with a horse, Wm. Losee was on his journey. He went through the wilderness of the western part of New-York State, in the track of the emigrants coming into Canada, suffered hardships and many privations in journeying for some weeks through a country almost without roads and nearly without inhabitants, crossed the frontier at Kingston, and appears to have been safely in Adolphustown again, in the month of February. He was a man about 27 years of age, active, with no family cares, being unmarried, and proceeded at once to form a circuit, by making appointments for meetings at every suitable opening. During the summer his circuit embraced



settlements in the townships of Kingston, Ernestown, Fredericksburgh, and Adolphustown ; and then he crossed the Bay of Quinte, and extended his circuit into Marysburgh, if not into Sophiasburgh. The good impression made by Losee on his first coming, was strengthened by his second. The people, received the word with a ready mind, and a number were soon enjoying the salvation of the Gospel. One of his appointments was in the 3rd concession of Adolphustown, in the house of Paul Huff, on the Hay Bay shore, and on the farm on which the chapel now stands. Here Losee formed a class, the first regularly organized, in Canada, on Sunday, February 20th ; and about the month of May or June, a great revival of religion commenced. Two miles west of Paul Huff's, where the meetings on the Hay Bay were held, lived a widow with her four sons and four daughters. Philip Roblin, her husband, died in 1788. The house was larger than ordinary, having two log houses joined together. With the best accommodation, and well inclined to the new preacher, the Roblins lodged him and took care of his clothes. The reproof given to John Roblin, accompanied by solemn reflections, led to his seeking the salvation of his soul. On the next Sabbath he attended the meeting, burdened with sin and repenting ; but he went home a converted person, and rejoicing in the Lord. He went to his room, and returned with his frilled shirt, saying to his mother, and in the presence of the family, "Mother, as soon as you can, take off these frills from my shirts. I shall wear such no more. O mother, the Lord has converted my soul this morning. O let us all kneel down and pray," He then for the first time prayed with his mother and brothers and sisters. Then he went to Wm. Moore's, a mile distant, and exhorted and prayed with the family, leaving a deep impression, which soon resulted in a great change of life. Wm. Moore afterwards became the class-leader, and bore the standing character of a very good man. Young Roblin visited other families, warning and praying with them ; and thus he spent the first Sabbath of his new life. Dancing was the fashionable frivolity of those times, and the youth met weekly in each other's houses for the dance. John Roblin was the leader in this amusement ; and his turning from it, induced others to pause, to reflect on their ways, to attend the meetings of the pious, and to seek the salvation of their souls. He held

prayer-meetings among the people, and the preacher encouraged him in the new work. A great awakening took place, and numbers sought and found the Lord as their Saviour. He afterwards became a local preacher, and was a useful man in his day. The people elected him to one or two of the early Parliaments of Upper Canada, but political life was not his desire, and he rather served by constraint than willingly.

The second class was organized on the next Sabbath, Feb-27th, in the first concession of Ernestown, and four miles below the village of Bath.

The third class was formed in Fredericksburgh, on Wednesday, March 2nd, in the house of Samuel Detlor,—about three miles from the village of Napanec. Thus the three first societies were formed in ten days, but of the number in each, there is no record; nor of other classes which he may have formed before the Conference.

#### WESLEY'S DEATH.

It is worthy of remark, and was often remarked by the first Methodists, that the day in which the third class was formed was the day in which the founder of Methodism died. He fell asleep while several of the preachers, with the family, were on their knees, commending him to God. He had preached on the preceding Thursday, for the last time, on Isaiah, lv. 6, 7, and was but five days confined. He had often prayed that he might not live to be useless, and his prayer was answered. His last words were, "The best of all is God is with us!"

The great work of God (for who could produce such a moral reformation but the blessed God?) called Methodism, during the life of the eminent founder, or instrument of God, had taken firm root, grown great, and widely branched out, in Great Britain and Ireland. It had also begun its mighty progress in the United States of America; and was just planted in the West Indies and in the British North American Provinces. The following table shows the state of the Methodist body, at the time



of Mr. Wesley's death, and will be, doubtless, acceptable to the reader :—

	Circuits.	Preachers.	Members.
In England.....	65	195	52,832
Ireland.....	29	67	14,106
Scotland.....	8	18	1,086
Wales.....	3	7	566
Isle of Man.....	1	3	2,580
Norman Isles.....	2	4	498
West India Isles.....	7	13	4,500
British American Provinces....	4	6	800
United States of America.....	97	198	43,265
	<hr/>		
Total,	216	511	120,233
Canada.....	1	1 probably	60

These five hundred preachers were generally quite disinterested men, preaching the Gospel from love to God and men, with much persecution and privation, and with little worldly remuneration and honour for encouragement. One of the most eminent of these preachers, Bishop Asbury, (who had just sanctioned the planting of Methodism in the soil of the Bay of Quinte townships,) wrote to his fellow-Bishop, Dr. Coke, about three weeks before Mr. Wesley's death, stating his gain in preaching the Gospel and superintending the interests of the Church:

"I have," (says he) "served the church upwards of 25 years in Europe and America. All the property I have gained is two old horses, the constant companions of my toil, six if not seven thousand miles every year. When we have no ferry-boats, they swim the rivers. As to clothing, I have nearly the same as at first: neither have I silver, nor gold, nor any other property. My confidential friends know that I lie not in these matters. I am resolved not to claim any property in the printing concern. Increase as it may, it will be sacred to the invalid preachers, the college, and the schools. I would not have my name mentioned as doing, having, or being any thing but dust. I soar indeed, but it is over the tops of the highest mountains we have, which may vie with the Alps. I creep sometimes up the slippery ascent; and to serve the church and the ministers of it, what I gain is many a reflection from both sides of the Atlantic. I have lived long enough to be loved and hated, to be admired and feared."

A true disciple of John Wesley: rather, a true disciple of Jesus Christ, his Master and his Saviour! He who despises the world is great; and such greatness distinguished the Methodist

preachers generally of those days ; and is still the characteristic of every true son and successor of John Wesley.

The New-York Conference met in Albany County, N. Y., on 23rd August. It does not appear that Losee attended this Conference, probably from the difficulty of travelling so far, and the work of God not allowing his absence. Although there were three or more societies formed by the time of Conference, yet no statement of the number of members appears in the Minutes. The Conference, however, dealt with Losee as if he were present: he was admitted into full connexion with the brethren, and chosen to the office of a Deacon, putting off the ordination until his return. Bishop Asbury had received such a favourable account of Losee's proceedings and of the prospect, that he placed Upper Canada within the circle of the American work. As little was known of the locality where Losee laboured, only the Bishop knew that the village of Kingston was near it, so the country forming the first Circuit was called the Kingston Circuit, and Wm. Losee was appointed preacher for the next year. The first Circuit in Canada, was connected in the same district with Lynn, Stockbridge, Hartford, Middlefields, Fairfield, and Litchfield Circuits, over which Jesse Lee was the Presiding Elder. But his new Circuit was so distant, that he did not attend or organize any quarterly meeting.

At first, Losee merely visited such neighbourhoods as he was invited to, or that presented a good prospect for preaching in. Gradually he established regular appointments in the front settlements of the 1st, 2nd, 3rd, and 4th townships, with some appointments in the rear, on the Hay Bay, and near the Napanee river, and then extended his work into the peninsula of Prince Edward. The Bay of Quinte narrows in one place, between the Adolphustown and the Prince Edward shores. Here the settlers crossed, and here in after years the Stone Mills were erected (about 1796) and a ferry was kept. The settlers in the eastern Bay of Quinte townships now used to frequent the Kingston Mills, which were the first erected ; in the western, the mills erected on the Napanee river.

The settlers in the sixth town, or Marysburgh, early discovered a natural curiosity, and turned it to advantage. It was a lake upon a mountain, with no discernible supply of water. It was long supposed that the lake drank by under-

ground channels from lake Erie ; but another opinion was, that from the sloping nature of the eastern boundary, for two or three miles, the lake was supplied by the drainings. Lyall thought the mountain was a decayed volcano, and received its waters from hidden syphons or natural pipes. The lake is five miles in circumference ; with a depth of 91 feet, at the lowest bottom. The mountain side of the lake projects into the Bay of Quinte, forming part of the coast. The level of the lake, above the level of the waters of the bay is 160 feet. The water of the bay is 82 feet deep at the foot of the mountain ; and the bottom of the lake is 151 feet higher than the bottom of the bay. Although no inlet to the lake was discerned, a trickling outlet was seen at once. A grist mill was built on the side of the mountain, a small canal was cut, and the little stream used for the mill. Here was Losee's crossing place. He went among the settlers, found here and there a house open for preaching, and he began that work which has always kept up, and generally prospered, in the peninsula of Prince Edward. He had appointments on Marysburgh shore ; his farthest appointment was on the sixth town, or Sophiasburgh shore.

The year 1791 is not only memorable as the beginning of the Methodist itinerancy in Canada, but, politically, for an Act of the Imperial Parliament, bestowing a new constitution on the Province. The Province of Quebec was now divided into Upper and Lower Canada, in order to prevent dissensions between the French and British people, and each province to have a separate government and legislature. The Legislative Council of Upper Canada was not to be less than seven, nor that of Lower Canada less than fifteen ; while the House of Assembly in the former was not to be less than sixteen, or in the latter than fifty. For the support of the Protestant religion an allotment of a seventh part of the Crown lands was made,—afterwards called Clergy Reserves,—which became a permanent source of contention. Provision was made for a parsonage or rectory within every township. The population was about 150,000,—an increase of 30,000 in six years. From this time there is an Upper and a Lower Canada, until the two provinces again became one in 1840. The population of Upper Canada now was about 20,000 souls. These were scattered along the St. Lawrence, from Lake St. Francis to Kingston ; thence

around the Bay of Quinte; along the Niagara frontier; at Amherstburgh; in the French settlement on the Thames; and in the Iroquois or Six Nation settlement of the Grand River.

1792. The first governor of Upper Canada was Mr. Simcoe, a colonel and brigadier in the army, who arrived on the 8th of July, and found no place in all his great province which could be called a town, for the seat of Government. A small village existed at Kingston, and another at Newark or Niagara. The latter he chose for the capital; and here he fixed his residence in a small frame house, half a mile from the village; and here he assembled (Sept. 17th) the first Parliament of Upper Canada. The House of Assembly had sixteen members, plain farmers and merchants; and the Legislative Council a still smaller number. Eight useful acts were passed, viz., for introducing the English civil law, trial by jury, recovery of debts, regulating the tolls of mills to one-twelfth (requiring bags of grain to be marked, or miller not responsible), and erecting a jail and court-house in each of the four districts.

The former Lunenburg district was now changed to the Eastern or Johnstown; the Mecklenburg, to the Middle or Kingston district; the Nassau, to the Home or Niagara district; and the Hesse, to the Western or Detroit district. These German names for the divisions of Upper Canada, were thus supplanted and lost. The districts by proclamation, were subdivided into nineteen counties. One of these was called the Ontario county, and formed of Islands near Kingston. Two or three counties were to send two members to the Assembly; and several only one; and in some cases, two counties were joined together, sending one member. After five weeks sitting, the Governor dismissed the plain, honest, and sensible Legislators with a congratulatory speech, and closed with this useful advice:

"I cannot dismiss you, without earnestly desiring you to promote by precept and example, among your respective counties, the regular habits of piety and morality, the surest foundations of all private and public felicity; and at this juncture, I particularly recommend you to explain that this Province is singularly blest, not with a mutilated Constitution, but with a Constitution which has stood the test of experience, and is the very image and transcript of that of Great Britain; by which she has long established and secured to her subjects as much freedom and happiness as is possible to be enjoyed, under the subordination necessary to civilized society."

## FIRST AND SECOND METHODIST CHAPELS.

The year of the first Parliament of Upper Canada, was the year for the commencement of the first Methodist chapel or church. The congregation on the Hay Bay so increased, that the house of Paul Huff was too small. The members, with the preacher began to think of a house for the sole worship of God. Early in the year, they resolved to undertake the work. It is singular that a copy of the original subscription paper yet exists.\* The following is a copy, shewing the epistle of the originators to the public and the societies, the manner of the conveyance, the confidence exercised in the "assistant preacher," the size and plan of the building, with the liberal subscriptions of the new settlers, and the names of some of the principal Methodists in the neighbourhood of the Hay Bay :

[COPY.]

ADOLPHUSTOWN, Feb. 3rd, 1792.

DEAR FRIENDS AND BRETHREN,—As Almighty God has been pleased to visit us in this wilderness land with the light of a preached Gospel, we think it requisite to build a Meeting-house or Church for the more convenient assembling of ourselves together for social worship before the Lord.

We do agree to build said church under the direction of William Losee, Methodist preacher, our brother who has laboured with us this twelve months past, he following the directions of the Discipline of the Methodist Episcopal Church, or in his absence under the direction of any assistant Preacher belonging to the Methodist Episcopal Church in Great Britain or America, sent from there by proper authority (such as the Bishop) to labour among us. We do farther agree that no other denomination or society of people shall have any privilege or liberty to preach or teach in the said Methodist church without the consent or leave of the assistant Methodist preacher then labouring with us. We do further agree to build said Church thirty-six feet by thirty feet, two stories high with a gallery in the upper story or second story. Said house to be built on the north-west corner of Paul Huff's lot of land, No. 18, third concession, Fourth Town.

We the subscribers do promise to pay, or cause to be paid to the Directors towards the building of the said church as it is wanting,

\* The paper was preserved by Mr. Samuel Detlor, of the Little Creek, near Napanee, and now is in the possession of Rev. Dr. Green.

the sums of money annexed to our names underneath where we have hereunto set our hands the date above written.

Halifax currency.

Paul Huff.....	£10	0	0	Peter Ruttan.....	£4	0	0
Peter Frederick....	4	0	0	Joseph Clapp.....	5	0	0
Elizabeth Roblin...	12	0	0	John Bininger.....	1	0	0
William Casey.....	7	0	0	Conrad Vandusen...	15	0	0
Daniel Steel.....	3	10	0	Henry Hover.....	8	10	0
Joseph Ellison.....	5	0	0	Casper Vandusen...	2	0	0
William Green.....	1	0	0	Arra Ferguson.....	3	0	0
William Ruttan....	10	0	0	Daniel Dafoe.....	2	0	0
Solomon Huff.....	2	0	0	Andrew Embury...	2	0	0
Stophel Garman....	2	0	0	Henry Davis.....	4	0	0
John Green.....	3	0	0	William Ketcheson.	2	0	0

The Paul Huff was in good worldly circumstances, and doubtless gave the land as well as his subscription. Peter Frederick was a blacksmith, lived about a mile from the chapel site, wavered in his religion, but returned to the Lord, and died very happy.

Elizabeth Roblin is the widow already mentioned.\* She and her husband came into Canada about the end of the war. They entered by the way of lake Champlain, (as did great numbers of the emigrants), passed up the Richelieu river, and wintered at Sorel,—living on rations allowed by the Government. In the spring, the family passed up the St. Lawrence, in batteaux, or flat bottomed boats, came on to the Bay of Quinte, coasted the numerous bays and inlets, and finally took possession of land on the Hay Bay. It is worthy of remark, that the wintering of the emigrants in Lower Canada, while a great convenience to them, resulted in an evil to Upper Canada which is still increasing, and can never be got rid of. The French farmers grew thistles on their land, as now. The emigrants filled their beds with the straw. The beds were carried to the different farms in Upper Canada in the batteaux. The thistle seeds found their way to the land, and the land has never been free from thistles since. The subscription of the widow was very liberal : indeed, the Roblins

\* Her son Philip was the father of the present John P. Roblin, of Picton, a man who has served his country in several Parliaments of Upper Canada, and also the Methodist Church in different offices. Her daughter Nancy, born in 1781, and connected with the Methodists from the first until now (1861), is the mother of a large branch of the Ketcheson family in the county of Hastings.

of the Bay of Quinte have always been hospitable and liberal minded people. William Casey lived on the north side of the Hay Bay, on a beautiful point of land, where hospitality and piety have continued to reside, still called Casey's Point. Joseph Ellison was afterwards an exhorter in the church, and Daniel Steele became a local preacher. Henry Hover, Wm. Ruttan, and Conrad Vandusen, were neighbours, pious men, and useful in the church. The early Methodists were not inclined to quiet quaker meetings. If they had emotions in the heart they used to show them by the voice. But one of the subscribers was unusually given to "cry aloud," and "shout for joy," and he went by the name of "Noisy Pete," or Peter Ruttan. Andrew Embury was a nephew of Philip Embury of New-York. Casper Vandusen was a brother to Conrad. After some years he removed to Sophiasburgh, on the High Shore, and became a leader to the class at Conger's Mills.\*

Joseph Clapp was the brother-in-law of the widow Roblin, and lived in the fourth town. Daniel Dafoe lived on the Hay Bay, and is the ancestor of a numerous posterity living in the Bay of Quinte townships. Henry Davis was a Dutch soldier, settled on the Hay Bay shore. Stophel Garman settled on a fine lot of land adjoining Casey's Point, where still live some of his descendents. Wm. Ketcheson is the last name on the list. He was an Englishman, came to one of the colonies with his grandfather, when 15 years of age. On the breaking out of the revolution, he enlisted as a soldier, and joined the Royalist dragoons. After the war, he carried his family to Nova Scotia, to settle; but a fire consuming all his property, he came to Canada in 1787. He first settled on the

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\* The Rev. Dr. Green says, that "when first converted, he was very ignorant of religious matters; and when he first stood up to say grace at table, he commenced, 'And now I lay me down to sleep,' &c., these being the only religious words he could think of, and they were doubtless acceptable to God. But he soon became an apt scholar in the school of Christ. I have often heard him pray and speak in love-feasts with much propriety and with great power. His widow, now in her one-hundredth year, is still living, (1860), and is probably the only survivor of the first class formed by Mr. Losee." And gives the following account of Conrad Vandusen: "He lived on the bay shore, a little east of the Court-house. Of him many pleasing and amusing anecdotes are told; though a tavern keeper as well as a merchant, he opened his house for the Gospel, and when that Gospel entered his heart, he deliberately took his axe and cut down his sign-posts. When convinced that he ought to have prayers in his family, he got an old book, found a form of prayers, and kneeled down with his family to read it; but when on his knees he could not read the first sentence, but began to weep and sigh, and call upon God for mercy. Happy for himself and for others he found mercy, joined the first class formed in the province, and lived and died a man of God."

Hay Bay, in Fredericksburgh, and his wife was a member of Losee's class. In 1800, he moved up to Sidney, and a large posterity claim him as their ancestor.

Considering that these twenty-two subscribers were new settlers, had little or nothing more than requisite for their wants, and that money was scarce and at a high price; the subscriptions were very liberal,—especially eight or ten of the sums,—and would not often be exceeded now. The total subscribed for the first chapel was £108.

In the same month, or thereabout, Losee undertook to build a second church, for the use of the people on the eastern part of his circuit, as the first was for the use of the western part,—especially for quarterly meetings. The site was in the second or Ernestown, and on the front, not far east of the village of Bath. The principal persons who aided in building this meeting-house were James Parrot, John Lake, Robert Clarke, Jacob Miller, and others. There is evidence in an account-book of Robt. Clark, who was a carpenter and millwright, of the building of the chapel commencing in May, 1792. He credits himself with then working  $12\frac{1}{2}$  days; and with working in October following  $12\frac{1}{2}$  days, reckoning at 5s. 6d. per day,—which shows carpenters' wages at that time. But, like a good-hearted man, seeing the building fund not too full, he reduced his wages to 2s. 9d. per day. His payment to the chapel was £10. He lived two miles east of the meeting-house. It seems that James Parrott was the receiver of the subscriptions. The two buildings were to be of the same size, the same form, and with galleries. The churches were proceeded with, the frame and closing in finished, and then they were opened for use; but, at first, the people sat upon boards, and for a long time after. The Adolphustown and Ernestown were the first Methodist churches in Canada.

When religion prospers, not only do churches arise, but zealous men are willing to declare the Gospel truth, who before were ignorant thereof, or unwilling to publish it. Local preachers and exhorters have been found in almost every circuit in Canada, able and ready to help the itinerant ministry. The first exhorters or public speakers in the first circuit were Jno. Roblin, Stophel German, Daniel Steel, and Matthew Steel. The last did not know the alphabet when he began, but he afterwards went to school, and soon could read a text and a hymn.



This year died Paul Heck, and was buried near the front of Augusta, now the burial ground of the Augusta Methodist church. He appears to have been a faithful servant of the Lord, from the time his wife prevailed on Embury to preach until his death. It seems that some time after the Hecks came to Augusta, one or more of the Emburys came, and perhaps other Methodists, and a class was formed by themselves; and Samuel Embury, a son of Philip, was appointed the leader. The Hecks came to Augusta in 1778. Paul therefore had lived there about thirteen years. At what period the class was formed is uncertain; but doubtless it was formed as soon as possible by these pious Methodist people, and may be certainly reckoned the *first Methodist class* in Canada. The order of precedence then will be: the Augusta class first, the Niagara class second, and the Adolphustown third, but the first *regularly* formed.

As the meeting of the New-York Conference drew near, Mr. Losee numbered off the members which he had received into the Methodist Episcopal Church since his coming, and found there were 165 in church fellowship. Considering the scanty population in the six townships of the Kingston circuit, the number is large, and proved the inclination of the people to the Methodist usages and doctrines, and the faithfulness of the first itinerant labourer. He then set out on his long and difficult journey to Albany, the place of Conference. He is placed on the list of the deacons, and very likely now received ordination. He gave so favourable an account of the religious opening in Canada, and the necessity of an ordained minister, or elder on his circuit, that Darius Dunham was appointed to it, under the name of *Cataraqui* circuit, instead of Kingston,—as a sluggish stream of the name of Cataraqui runs through the township of Kingston, and empties into the Bay of Quinte, near the village of Kingston. A smaller stream runs into the Bay yet nearer the village, which was called the Little Cataraqui. From the name of the two streams, the village was more commonly called Cataraqui than Kingston; and as the greatest part of the population of Upper Canada was at first in the neighbourhood of these streams, people in the United States would sometimes call the whole upper province Cataraqui.

Opposite the township of Augusta, and where Ogdensburgh

is now situated in the United States, is the emptying of a stream of water, called the *Oswegotchie*, so called from an Indian village near. The Conference applied the name of this creek to the new circuit which Wm. Losee was appointed to form in Canada, embracing the country on the north side of the St. Lawrence from within fifty or sixty miles east of Kingston to Cornwall,—a line of country of about 60 or 70 miles, and along which were the townships of Elizabethtown, Augusta, Edwardsburgh, Matilda, Williamsburgh, Osnabrock, and Cornwall.

The two Canadian circuits were placed in the same district as Albany and Saratoga circuits, of which Freeborn Garrettson was the Presiding Elder. The two preachers for Canada came together into the Province; and the first kindly introduced the second to the notice of the new Methodists and settlers of the northern wilderness. No quarterly meeting had yet been held, no sacraments administered, nor matrimony solemnized. But the Methodists were now to enjoy all the privileges of a regular church. Before the preachers should part, it was agreed to have a quarterly meeting, as the Methodists had in the United States. The notice was soon spread over all the six townships. On Saturday, September 15th might have been seen, in Mr. Parrot's barn, 1st concession of Ernestown, (and exactly a month from the beginning of the Albany Conference) the first Saturday congregation, the first church business meeting, and the first circuit prayer meeting. Darius Dunham, preacher in charge of the circuit, acted in the place of the presiding elder. On the Sunday, we may imagine the new Methodists of the six townships drawing on towards Parrot's barn, from the east, and west, and north, and devoutly going in to the first love-feast in the Province, beholding the two preachers at the table. After the love-feast, the Methodists see the broken bread and the cup, for the first time, in the hands of a Methodist preacher,—who earnestly invites them to draw near and partake of the holy sacrament to their comfort. A new and solemn ordinance to them; and then after the members have retired for a few minutes, behold a crowd of people pressing into the barn, filling it, and a great number around the doors. The new missionary stands before the gazing congregation; he opens his great commission to preach the Gospel unto all people; he cries and spares not their sins

of omission and commission; and closes by exhorting all to the Lamb of God which taketh away the sins of the world. A memorable day to the people of the Bay of Quinte! and this was the first Methodist quarterly meeting held in Canada.

Dunham now proceeded to the regular work of the circuit; and Losee began his journey eastward, to lay the foundation of a new circuit on the river St. Lawrence. The townships of Cornwall, Osnabrook, Williamsburg, and Matilda, were first settled on in 1784, and chiefly by disbanded soldiers of Sir John Johnson's regiment, some Scotch, and the rest German origin. For three years, the settlers were supplied by Government with provisions and tools for farming. As there were no roads, two batteaux or large boats were provided for each township, to bring the provisions from Montreal.\* Soon after the settlements began, the Germans obtained the assistance of a Lutheran minister. He was settled over the Germans in Matilda and Williamsburg, appears to have known the doctrine of regeneration, and taught it.

An anecdote is related of this old minister and one of his parishioners. The person in question was an old German lady, whose children had been converted, and joined the Methodists. She thought because she had been baptized, and had received the sacrament, that she was a Christian; but her children told her that unless she was born again; and knew her sins forgiven, she would be lost. At this she took great offence, and so excessive was her grief, that she undertook one day to make her complaint to her pastor. Said she, 'Mr. Swartzsfayer, my children says that I must pe pourn akain, and know my sins forgiven!' To which the good man rejoined, 'What now, mamma! have I been preaching to you so long, and you have not found that out yet?' He went to his rest a short time after the arrival of the Methodists."†

\* Their method of serving out their rations was rather peculiar. Their plan was to prevent the appearance of partiality; for the one who acted as commissary either to turn his back, take one of the articles, and say, 'Who will have this?', or else the provisions are weighed, or assorted, and put into heaps, when the commissary went around with a hat, and received into it something which he would again recognize, as a button, a knife, &c.; after which took the articles out of the hat, as they came uppermost, and placed one upon each of the piles in retation. Every person then claimed the parcel on which he found the article which he had thrown into the hat. As they had no mills for a long time, Government provided each township with a steel handmill, which they moved from house to house. Their first milling was done at Kingston mills. There was a great deal of simplicity and unanimity among the people at that period; but they were very little acquainted with true religion. The were much given to carousing and dancing.—*Rev. J. Carroll's "Past and Present."*

† Carroll.

Losee had visited the St. Lawrence county on his first coming\* to Canada; and now he returns to these Scotch and German settlers, with the others who had settled among them. He would call at particular houses, and ask leave to preach; and thus doors were opened, and permanent appointments established. Gradually each township was visited, preached in, and appointments fixed. For breaking up the fallow ground Losee was duly qualified. To the obstinately impenitent, he was a son of thunder. Standing behind a chair, when preaching in private houses, he would bring down his short or withered arm to the back of the chair, crying out, "If you do not repent, you will be damned as sure as there is a devil in hell." Alarm would take hold of the wicked, and many began to fly from the wrath to come. The first class which Losee formed was in township of Cornwall, and in a neighborhood afterwards called Moulinette.† He doubtless took charge also of the Augusta class,—now in the bounds of his new circuit.

In the time of the Conference, Canada was honored with a visit from a son of the king, George III. The Duke of Kent, father of Queen Victoria, proceeded up the St. Lawrence, coasted the great lake

———"Around whose rocky shore  
The forests murmur, and the surges roar."—(Odys. i.)

He landed at Newark, the capital and chief town of Upper Canada, August 22. After staying with Governor Simcoe a short time, he returned to Quebec; at which place, the first Parliament of Lower Canada was this year opened.

#### FIRST GENERAL CONFERENCE OF METHODIST CHURCH.

The first General Conference consisting of all the travelling preachers who had been received into full connexion, assembled in Baltimore, November 1st, 1792. The entire discipline of the Church came up for review. One rule passed was, that the wife of a preacher should have the same claim on a circuit as her husband, viz. sixty-four dollars each. The principal event of the Conference was the *secession* of a popular Virginia preacher, called O'Kelly, and his party. He introduced a rule,

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\* Case's Jubilee Sermon.

† Bangs' II, 236.

that if a preacher believed himself injured by the bishops appointment, he should be permitted to appeal to the Conference; and if his objections were approved of, the bishop must change the appointment. A debate of three days was held on this proposition; and it was rejected by a large majority of the preachers. Hence the secession, and the establishment of the first seceding body from the Methodist Episcopal Church, calling itself *Republican Methodists*. The party was mostly confined to Virginia and North Carolina, was violent against episcopal authority, lived about ten years, and then was lost.

1793. The second session of the Upper Canada Parliament commenced at Niagara, on 31st May; thirteen useful bills were passed. One was an act for holding annual township meetings, for the appointment of town officers,—as clerk, two assessors, collector, two or more overseers of highways, fence viewers, one or two pound keepers, and two town wardens. A second was an act to make valid the marriages “publicly contracted before any magistrate, or commanding officer of a port, or adjutant, or major of a regiment acting as chaplain, or any other person in any other public office or employment.” For the future marriages, a magistrate may solemnize if not five ministers in the district, or none living within eighteen miles of either person to be married. A third was an act to fix the time and place of holding general quarter sessions. (The places were Cornwall, and New Johnstown, Kingston and Adolphustown, Newark and Michilimackinac. Thus the few districts were provided with courts of justice.) A fourth was an act to prevent the further introduction of slaves, and has the good and logical preamble of “whereas it is unjust that a people who enjoy freedom by law should encourage the introduction of slaves,” and therefore no negro shall hereafter be imported as a slave. To effect a gradual emancipation, all children hereafter born of negro women to remain in possession of their owner until twenty-five years of age, when they shall be discharged. Ten years before slavery was abolished in Lower Canada, and many years before the English Parliament abolished it in the West Indies, the former legislation of Upper Canada had struck a death blow to the great oppression. Slavery therefore is not one of the sins of Upper Canada.

Owing to the fort on the other side of the Niagara river being surrendered to the United States, the governor resolved

to change the seat of government, and to select a better metropolis than one under the guns of an enemy's fortress. In the summer, Mr. Simcoe coasted along the upper shore of lake Ontario, lined with dense forest, looked into the Welland river and Twenty mile Creek, passed along the shore of Burlington Bay, and at last sailed up to the old French fort called Toronto, (after, it is thought the Italian Tarento,) where the inmates of a solitary wigwam, of the Hurons, were encamped. After considering the manifold advantages of the situation, it was chosen by the governor for the future capital of Upper Canada, and named *York*; and the choice has been justified by experience, and approved by posterity.

Toronto was a situation for a fort well chosen by the French. Indeed, the French may be praised for their careful exploration of the country, in order to ascertain the capabilities and resources of it. They took a large and comprehensive view of the new country, for the purpose of founding a new French nation. The military positions were carefully and well chosen, considering the period, the savage tribes of the localities, and the prospect of the future population and power of the country. The public buildings, particularly in Quebec and Montreal, and the fortresses on the great rivers and lakes, commanded the admiration of the intelligent traveller. On the whole, the French occupation for a couple of centuries was quite advantageous to the provinces, and served to promote the interests of the new occupiers by right of conquest.

The revolution was going on in France. January 21st, the people beheaded their mild and inoffensive sovereign, Louis XVI. February 1st, the republic declared war against Great Britain, compelling her to unite with others for mutual defence, and gradually involving all Europe in a long, expensive and bloody war. The French officers and soldiers had helped the English colonies in the revolution, and carried home the seeds of dissatisfaction with their own government; bearing now the fruits of alarming anarchy and savage republicanism. The war, though checking the commerce of and emigration to Canada, was not otherwise injurious to the growth and tranquility of the population.

The Imperial Government, after the reserve of a seventh of the lands resolved on building up an Ecclesiastical establish-

ment in Canada, and selected the Rev. Dr. Mountain, now consecrated first bishop of Quebec, to lay the foundation and take the charge thereof. The bishop sailed from England, and came to Quebec, his appointed residence. He found in his whole diocese, including the two provinces, only five Episcopalian congregations, and a corresponding number of ministers. He found that Canada was a greater spiritual than natural wilderness; and, no doubt, the Methodist missionaries found, and were ready to express, the same truth. Some of the discharged soldiers, loyalists, and emigrants, had been now settled on their land for twenty years or more; hundreds had been in the country for fifteen years; and some thousands were in the wilderness from two to ten years. To care for this Protestant scattered population, even now, there were only, perhaps, two or three Lutheran, three or four Episcopalian, and two Methodist ministers. The moral picture of the country at this time is thus drawn by a knowing pen:

Among the Protestants of Lower Canada some congregations "might be found, but the western part of the diocese, in regard to religion and education, presented a dreary waste. The people were scattered over a vast surface, and had the means been furnished of building churches and schools, which ought always to go together, there was little or no chance of their being supported. Nor did this arise so much from any disinclination on the part of the people as from their inability. In new settlements, families live of necessity far apart—they are for some years so wretchedly poor that they cannot dispense with the services of their children who are able to work; and if a church is erected, the families are for a long time too remote, and the roads too bad to attend. Settlers in a wilderness are often found greatly changed in a few years. At first, they lament their distance from churches and schools, but by degrees such lamentation die away, as well as the generous and noble dispositions from which they emanated; and when the accommodations for public worship are provided, bad weather, bad roads, or any other trifling cause, prevents anything like a regular attendance. Living without restraint, and without the eye of those whom they respect, a sense of decency and religion frequently disappears. Here the disinclination to holy things presents itself in all its deformity, a distaste for divine worship, and neglect of everything sacred, and a total estrange-

ment from God; and although, from their situation, crimes against society are few, the heart becomes entirely dead to true piety and virtue. Were it not for the mothers, nothing engaging or amiable would remain in many of the back settlements; but they, lamenting their separation from civilized society, are still anxious to cherish and inculcate some of the principles of social life."\*

It is certainly true that people withdrawing from the limits of civilization into a wilderness become gradually uncivilized; those long destitute of public worship gradually love the desire for the means of grace; and those needing religious ordinances most desire them least. And such was the general state of the Protestant settlers when the first Protestant bishop and the first Methodist preachers came to Canada.

#### DARIUS DUNHAM.

Darius Dunham was brought up to the study of physic, which he had laid aside for the labour of the Gospel. He was taken on trial in 1788, one year before Losee, and stationed alone on the Shoreham circuit, under Freeborn Garretson, presiding elder, who had the charge of the most northerly district, reaching to lake Champlain. Shoreham was not a circuit made, but to be made. A common way of appointing, at this period, was to station a preacher in a tract of country, and to tell him to make a circuit in it. As to worldly support, he must trust in the same arm that administered spiritual blessings. The next year, Dunham was stationed on Cambridge circuit, and Losee on another near it. In 1790, Dunham was made a deacon, and remained on the same circuit. It had obtained one hundred and forty-six members in the first year; but in the second it lessened a little. In 1791, his station was Columbia, and still in the north. In 1792 he was made elder. Hearing Losee's account of the work in Canada, and the necessity of an elder to organize the church, and give the sacraments, he was moved to offer for the work, and was sent to the Bay of Quinte. He was a man of strong mind, zealous, firm in his opinions, and had the greatest bass voice ever before heard by the people. He was quite indifferent to

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\* Sermon by Rev. John Strachan, D. D., 3rd July, 1826, on the death of the Rev. Dr. Mountain, Bishop of Quebec.



the censure of men, and used the greatest faithfulness in preaching to the ungodly. He labored well on the Cataraqui circuit, and was in high repute by the people.

The preachers do not appear to have attended the Conference, remaining in their circuits, but sent the return of members, which were

Cataraqui .....	259
Oswegotchie .....	90

Losee returned ninety members where there were none, and Dunham ninety four additional. There are no appointments for Canada in the Minutes. It does not appear that any were made. The reason is not known. But it is not probable that Dunham forsook his circuit, or that Losee continued on his. The name of the first missionary to Canada is now dropt from the Minutes, and never appears again. He attained to the ordination of deacon, and there stopped. He began a life of great usefulness, and was suddenly hindered. He was not dismissed from the itinerancy for "improper conduct." He was not "under a location through weakness of body, or family concerns." He had not withdrawn himself from the connexion. And yet he was no longer recognized as an itinerant preacher in the Methodist Episcopal Church.

The cause was never published, except in conversation. It reflects no shame on the man, and yet thereby he was unable to perform the duties of his station. To give the light in this connection is better than to leave the matter in darkness, and to allow scope for the speculation or suspicion of after writers and future prying inquisitiveness. He was the subject of that soft yet powerful passion of our nature, which some account our weakness, and others our greatest happiness. Piety and beauty were seen connected in female form then as well as now, in this land of woods and waters, snows and burning heat. In the family of one of his hearers, and in the vicinity of Napanee river, where he formed the third society, was a maid of no little moral and personal attraction. Soon his attention was attracted; soon the seed of love was planted in his bosom; and soon it germinated and bore outward fruit. In the interim of suspense, as to whether he should gain the person, another preacher came on the circuit, visits the same dwelling, is attracted by the same fair object, and finds in his

heart the same passion. The two seek the same person. One is absent on the river St. Lawrence; the other frequents the blest habitation, never out of mind. One, too, is deformed; the other, a person of desirable appearance. Jealousy crept in with love. But, at last, the preference was made, and disappointment, like a thunderbolt, overset the mental balance of the first itinerant missionary to Canada. He became entirely unfitted for the constant and laborious duties of the ministry. His condition was doubtless made known to the bishop, who kindly and quietly dropped him from the itinerant list. After the balance of his mind was restored, he left the province, returned to the United States, and after a time he engaged in the sale of shell fish, in the city of New York. Before he left, as the subscriptions for the Adolphustown chapel were to be paid to him, as the director of the building, and to prevent any difficulty, after his departure, he assigned over his right to receive the money to others, in the following form:

“ADOLPHUSTOWN, July 3rd, 1794.

“I do assign over all my right, title, property, and possession of this within mentioned article, with the assignments unto Peter Ruttan, Paul Huff, Solomon Huff, William Ruttan, William Green, Peter Frederick, Conrad Vandusen, William Moore.

“WILLIAM LOSER.”

No one was appointed in his place; and the two circuits seem to have been in the sole charge of Mr. Dunham.

1794. Although the preachers in Canada had their privations dangers, yet not more than the northern and western preachers of that period; nor more than the apostolic bishop Asbury. In the beginning of the year, he was so unwell, that he was obliged to give up his journeys in the west, and assigned the following reason:

“The American Alps, (Alleghany mountains just beyond which the preachers are now gone) the deep snows, the great rains, swimming the creeks and rivers, riding in the night, sleeping on the earthen floors, more or less of which I must experience, if I go to the western country, at this time, might cost me my life.”

At the Conference of 1794, the members returned from the Oswegotchie circuit were 116, showing an increase of 26, implying that the circuit had not been forsaken; and the

number from the Cataraqui circuit was 216, or 43 less, intimating the private concerns of the preachers probably affecting the circuit. Two new preachers volunteered for Canada, and were sent. The country was formed into a district, and a Presiding Elder was appointed.

Darius Dunham, *Elder*.

	Members.
Upper Canada Lower Circuit—James Coleman,....	116
Upper Canada Upper Circuit—Elijah Woolsey,....	...
Midland Circuit.....	216
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The Oswegotchie circuit was divided into two parts,\*—one preacher taking the western, or Edwardsburg, Augusta, Elizabethtown, and Yonge; and the other the eastern, or Matilda, Williamsburg, Osnabruck, and Cornwall. The Cataraqui circuit was now called Midland, from the Midland district, in which it was included.

James Coleman was an elder, and began travelling in 1791. He was not a preacher of shining talents, but a laborious and faithful servant of Christ, beloved by the people, and counting many seals to his ministry. Elijah Woolsey was a young man, who had travelled only one year, on Cambridge circuit, (one of Dunham's circuits,) and now he boldly offers to go into the Canadian wilderness, to win souls to the Gospel.

At the time when Methodism was beginning in Canada, it was rising in New England. The preachers were now preaching in Maine, Vermont, and New Hampshire, and they soon heard sinners asking, "What shall we do to be saved?" Soon societies were formed, and circuits established.

1795. As the seat of Government of Upper Canada was to be removed, preparations were begun. The land was cleared of the trees, and lotsurveyed, Government buildings and barracks soon began, with private dwellings; and now the village of York contained twelve houses, besides the barracks, in which Colonel Simcoe's regiment lived. The first Upper Canada assembly was dissolved, after the fourth session held in Niagara;

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\* Bangs, II, 10, without such authority, the "U. C. upper circuit" would be considered the Niagara.

at which place, a small weekly newspaper, called the *Gazette*, was now established,—printing also the government proclamations and acts.

At the Conference the two circuits were again united, and the old names used again. The two preachers, Coleman and Woolsey, were successful in their work, and thirty-six persons were added to the societies. Mr. Dunham's circuit revived again, and the number of members in his third year, exceeded his first. The preacher's appointments and number of members were as follows:—

Oswegotchic—James Coleman,.....	153
Bay Quinte—Elijah Woolsey, Sylvanus Keeler,....	265
Niagara—Darius Dunham,.....	65

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After Mr. Neal, and the Methodists of the Niagara township, had waited for several years, the petition for a missionary was granted. The county bordering on the river Niagara was put on the list of circuits, and Darius Dunham was now appointed. But how came sixty-five members to be returned to the Conference, before the people had seen an itinerant preacher? There is probably nothing on record to answer the question; but the probability is, that Dunham visited the country last year, found so many persons joined or willing to be joined in church fellowship,—fruits of George Neal's labors in part, and of others before their emigration,—organized the societies according to the discipline, and then acknowledged and returned them as true members of the Methodist Episcopal Church.

The fifth missionary has now come to Canada, Sylvanus Keeler, a young man now taken on trial; who proved a good and faithful minister of Christ. His first circuit is the Cataraqui, now and afterwards called the Bay of Quinte.

1796. Governor Simcoe was recalled from Upper Canada, and Mr. Russell, the senior member of the Executive council, was left to direct the public affairs. The government offices were now removed to York, and the second Parliament assembled there June 1st.

Among the preachers deceased this year, was Benjamin Abbott, whose manner of preaching made a great impression on the people, and whose memoirs are read with

much edification. He was noted for exemplifying in his life, and boldly preaching, the doctrine of entire sanctification. Under his preaching, people falling to the ground was a common occurrence. Though a man without learning, yet he knew well the human heart, and the Sacred Scriptures, and was "mighty, through God, to the pulling down of strong holds."\* He died so poor, that the Baltimore Conference ordered out of the preachers fund £9 7s. 6d. for his funeral and doctor's bill.

Another decease, and worthy of notice here, was that of captain Webb, who united with Embury in the rise of Methodism in New York. He was with General Wolfe at the conquest of Canada; fought in the battle on the plains of Abraham, under the walls, and received a wound in his arm and lost his right eye; which caused him afterwards to wear a black bandage over the eye. He returned to England and was converted; to Albany in the colony of New York, and began to exhort and preach. Again he returned to England, and continued preaching. "A man of fire," said Mr. Wesley, "and the power of God constantly accompanies his word." A few days before his death, he said "I should prefer a triumphant death; but I may be taken away suddenly. However, I know I am happy in the Lord, and shall be with him, and that is sufficient." He died December 20th, 1796.

The first secession in the Methodist body was in the United States, by O'Kelly. The second was in England, by Alexander Kilham, which began this year. He was expelled from the Wesleyan Conference, on the ground of slandering the preachers and disturbing the societies. He is the father of the body called the *New Connexion Methodists*.

#### FAST DAY.

At the Conference of last year, a general Fast Day was recommended to all the societies and congregations (in Canada, as well as in the United States,) of the Methodist Episcopal

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\* "Perhaps he was one of the wonders of America, no man's copy, an uncommon zealot for the blessed work of sanctification, and preached it on all occasions, and in all congregations; and, what was best of all, lived it. He was an innocent, holy man. He was seldom I said to speak about anything but God and religion. His whole soul was often overwhelmed with the power of God."—*Minutes*.

Church, to be kept the first Friday in March, "as a most solemn day of fasting, humiliation, prayer and supplication." The "general travelling ministry" advised that the day should be kept with "Sabbath strictness."

"That we should bewail our manifold sins and iniquities;—our growing idolatry which is covetousness, and the prevailing love of the world;—our shameful breach of promises, and irreligious habits of making contracts, even without the attention of honest heathens to fulfil them; our superstition, the trusting in ceremonial and legal righteousness, and substituting means and opinions for religion; the profanation of the name of the Lord; the contempt of the Sabbath, even by those who acknowledge the obligation we are under to keep it holy, for many make no distinction between this and a common day, and others make a very bad distinction, by sleeping, walking, visiting, talking about the world, and taking their pleasure; too many also, in many parts of the country, profane the sacred day, by running their land, and water stages, waggons, &c; disobedience to parents, and various debaucheries, drunkenness and such like."

"To lament the deep rooted vassalage that still reigneth in many parts of these free, independent United States. To call upon God to direct our rulers, and teach our senators wisdom; that the Lord would teach our people a just and lawful submission to their rulers, that America may not commit abominations with the corrupt nations of the earth, and partake of their sins and their plagues; that the Gospel may be preached with more purity, and be heard with more affection; and that He would stop the growing infidelity of this age, by calling out men who shall preach and live the Gospel; that the professors may believe the truth, feel the power, partake of the blessing, breathe the spirit, and obey the precepts of this glorious Gospel dispensation; that Africans and Indians may help to fill the pure Church of God."\*

The work in Canada this year was rather stationary. No revivals in the circuits appear to have been enjoyed. No increase of members, but a small decrease, was returned at the Conference. The appointments and members were as follows:

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\* Minutes.

Darius Dunham, *Elder.*

	Members.
Bay Quinte—Samuel Coate.....	270
Oswegotchie—Hezekiah C. Wooster.....	140
Niagara—James Coleman.....	64
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But a change was soon to begin. The lukewarm spirit gave place to zeal, and declining numbers to a great accession in the societies. Two new missionaries now came into Canada. Hezekiah Calvin Wooster was received on trial in 1793, and admitted into full connexion and ordained deacon in 1795, and was the superintendent preacher in Columbia circuit, New York State, (Michael Coate, who afterwards came into Canada, being his assistant,) whence he came into the Province. The state of the Columbia circuit, not having an increase of members, gave no indication that Wooster was to be so honoured of the Lord in Upper Canada, as to begin and promote that great revival of religion, which spread even through various parts of the United States.\* Samuel Coate was received on trial in 1794, was now admitted into full connexion and ordained deacon, and had travelled the Flanders circuit in New Jersey, and the Albany circuit in New York. He was a man of attractive talents as a preacher, and became very popular among the people.

These two good men, young in years, offered their talents for the service of Upper Canada. After Conference they set out together in their long and tedious journey. They suffered incredible hardships, and lodged in the New York Northern wilderness no less than twenty-one nights, in the shanties and rude habitations of the first settlers, before they came to the Bay of Quinte circuit. But they arrived in safety, and just in time for the first quarterly meeting. A pleasing incident is preserved of this meeting:—

"After the preaching on Saturday, while the presiding elder, Darius Dunham, retired with the official brethren to hold the quarterly meeting conference, brother Wooster remained in the meeting to pray with some who were under awakenings, and others who were groaning for full redemption in the blood of

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\* Bangs II. 74.

Christ. While uniting with his brethren in this exercise, the power of the Most High seemed to overshadow the congregation, and many were filled with joy unspeakable, and were praising the Lord aloud for what he had done for their souls, while others 'with speechless awe, and silent love,' were prostrate on the floor. When the presiding elder came into the house, he beheld these things with a mixture of wonder and indignation, believing that 'wild-fire' was burning among the people. After gazing for a while with silent astonishment, he kneeled down and began to pray to God to stop the 'raging of the wild-fire,' as he called it. In the meantime, Calvin Wooster, whose soul was burning with the 'fire of the Holy Spirit,' kneeled by the side of brother Dunham, and while the latter was earnestly engaged in prayer for God to put out the wild-fire, Wooster softly whispered out a prayer in the following words, 'Lord, bless brother Dunham! Lord, bless brother Dunham!' Thus they continued for some minutes—when, at length, the prayer of brother Wooster prevailed, and Dunham fell prostrate on the floor—and ere he arose received a baptism of that very fire which he had so feelingly deprecated as the effect of a wild imagination. There was now harmony in their prayers, feelings and, views; and this was the commencement of a revival of religion which soon spread through the entire province; for as brother Dunham was the presiding elder, he was instrumental in spreading the sacred flame throughout the district, to the joy and salvation of hundreds of immortal souls."

#### THANKSGIVING DAY.

The Conference not only ordered a fast day for this year, but a thanksgiving day; and they not only gave directions for the first but for the second. The reasons given for gratitude and thanks, so well and briefly describe the times, concerning the Methodists in Canada, too, that they are suitable here:

"It is recommended by the general ministry to all our dearly beloved brethren and sisters that compose our societies and several assemblies, to observe the last Thursday in October, 1796, as a day of holy gratitude and thanksgiving; to lay aside the cares of the world, and to spend the day in acts of devotional gratitude. As a Society, to give glory to God for his late goodness to the ancient Parent Society from whom we are derived,—that they have been honoured with the conversion of hundreds and thousands within these two years last past; for such a signal display of His power in the Methodist Society, within the space of twenty-six years, through the continent of America as may be seen in the volume of our annual Minutes, published in 1795; for the late glorious and powerful work we have had in Maryland and Vir-



ginia, and which still continues in an eminent and special manner in some parts of our American connexion ; for the many faithful public witnesses which have been raised up, and that so few (comparatively speaking) have dishonoured their holy calling ; that we have had so many drawn from the depth of sin and misery to the heights of love and holiness among the subjects of grace, numbers of whom are still living, and others have died in the full and glorious triumph of faith ; to take into remembrance the goodness and wisdom of God displayed toward America, by making it an asylum for those who are distressed in Europe with war and want, and oppressed with ecclesiastic and civil tyranny ; the merciful termination of our various wars ; the pacifications of the savage tribes, and the rapid settlement and wonderful population of the continent ; that we have been able to feed so many thousands at home and abroad ; that we have had such faithful, wise, and skilful rulers ; that we have such good constitutions formed for the respective states ; for the general union and government, that this may be kept pure and permanent ; for the admirable revolution obtained and established at so small a price of blood and treasure ; that religious establishments by law are condemned and exploded in almost every part of this extensive empire ; and for African liberty ; we feel gratitude that many thousands of these poor people are free and pious.\*

The Canadian Methodists, while approving of most of the subjects for thankfulness, won't hardly, as fugitive loyalists or disbanded soldiers, thank God for the "admirable revolution !" They would not think there was anything "admirable" in the cause, manner, or issue of it. One kind of government had been substituted for another ; but in calm philosophic minds, the question whether the substitute is more conducive to general safety and happiness than the original, is far from being certain. History shows that Republican Governments have been as despotic and tyrannical as any monarchy. And while human nature is sinful and ignorant, we may look in vain for the perfection of wise and good governments. But when God shall be pleased to give the "*kingdom and dominion, and the greatness of the kingdom under the whole heaven,*" to the "*saints of the Most High,*" (Dan. ix. 27.) we may expect wise and good rulers, and wise and good government, whether the form be republican, a commonwealth, or a monarchy.

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\* Minutes for 1795.

## GENERAL CONFERENCE.

The General Conference, composed of 120 members, assembled in Baltimore, October 20th. As many preachers forsook the ministry yearly, from want of support for their families, and of prospective provision for infirmity and old age, a fund for the last object was now created, and afterwards incorporated in Pennsylvania, and therefore has gone by the name of Chartered Fund. The intention was to create a large capital, to invest it, and to pay claimants with the interest. The capital, however, was never very large; and consequently the income was never sufficient to divide among the conferences for superannuated preachers.

1797. The work of God was greatly revived in the three circuits of Upper Canada. An account is happily preserved by one formerly a missionary in Canada, and which may here be introduced:

"Calvin Wooster was a man of mighty prayer and faith. Frequently was his voice heard, by the families where he lodged, in the night season, when rising from his bed while others slept, he would pour out the desire of his soul to God, in earnest prayer for the salvation of souls. Such, indeed, was the strength of his faith in God, and the fervency of his spirit, as well as the bold and pointed manner of his appeals to the consciences of his hearers, and particularly to the wicked, that few of these could stand before him—they would either flee from the house, or, smitten with conviction, fall down and cry aloud for mercy—while, in the midst of these exercises, the saints of God were shouting forth his praises.

"Nor was he alone in this work. The other preachers caught the flame of love divine, and were carried forward under its sacred impulses in their Master's work. Many instances of the manifestations of divine power and grace might be narrated, which go to illustrate the authority by which these men of God spoke in his name; one of which I will relate.

"At a quarterly meeting in the Bay of Quinte circuit, as the preacher commenced his sermon, a thoughtless man in the front gallery, commenced, in a playful mood, to swear profanely, and otherwise to disturb the congregation. The preacher paid no attention to him until he was in the midst of his sermon, when, feeling strong in faith and the power of His might, suddenly stopping, he fixed his piercing eye upon the profane man, then stamping with his foot, and pointing his finger at him, with great energy he cried out, "*My God! smite him!*" He instantly fell as if shot

through the heart with a bullet. At this moment such a divine afflatus came down upon the congregation, that sinners were crying to God for mercy in every direction, while the saints of God burst forth in loud praises to his name. Similar instances of God's gracious presence were not uncommon in those days in that country, as they have been related to the writer on the most unquestionable authority. Indeed, this great work may be said to have been, in some sense, the beginning of that great revival of religion which soon after spread through various parts of the United States.

"The doctrine more especially urged upon believers was that of *sanctification, or holiness of heart and life*,—a complete surrender of the soul and body, all their powers and affections, to the service of God,—and this was pressed upon them as their *present* privilege, depending for its accomplishment *now* on the faithfulness of God, who had promised to do it. It was this *baptism of the Holy Ghost* which fired and filled the hearts of God's ministers at that time, and which enabled them so to speak that the people *felt* that their words were with 'demonstration and power,' and they could not well resist the influence of those 'thoughts which breathed,' and those 'words which burned.'

"Nor were they less assiduous to press upon the unconverted the necessity of immediate and instantaneous conversion, or a present justification by faith in Jesus Christ,—warning them in the most faithful and affectionate manner of the imminent danger of delaying one moment to repent of their sins, and surrender their hearts to God. O what awful sensations ran through the assemblies while Calvin Wooster, and others of a like spirit, were denouncing the just judgments of God against impenitent sinners, in such pointed language as made the 'ear to tingle,' and the heart to palpitate! Nor were they less affected while these men of God portrayed in such lively colors the beauty and amiableness of religion, the ability and willingness of the Lord Jesus Christ to save them, and concluded by urging them, in the most earnest manner, and with the most affectionate and pathetic strain of eloquence, to accept of pardon and salvation without a moment's delay.

"We are not to suppose that this work went on without opposition. In that country there was a marked line of distinction 'between the righteous and the wicked,' there being but few formal professors of religion to interpose between the two classes. And such was the general state of society, that those who did not embrace religion felt themselves at liberty to manifest their hatred to its doctrines by open acts of hostility, by scurrilous speeches, and in some instances by personal violence. But in the midst of the obloquy and reproach heaped upon the servants of God, they held on their way, boldly proclaiming the sacred truths of the gospel; and, not unfrequently, some of the boldest opposers of the

truth no sooner came within its hearing than they were forced to yield to its authority, when they willingly bowed their necks to the yoke of Jesus Christ. One instance among many others I will relate. A stout opposer of the Methodists, hearing that his wife was in a prayer-meeting, rushed violently into the room, seized his wife, and dragged her to the door, when, attempting to open it, he was himself seized with trembling, his knees failed him, and he fell helpless upon the floor, and was fain to beg an interest in the prayers of those very people whom he had so much despised and persecuted. He rose not until the Lord released him from his sins and made him a partaker of his pardoning mercy. This very man afterward became an itinerant minister, with whom I was personally acquainted, and had the relation of these facts from his own lips.

"All, however, were not so fortunate. The Rev. James Coleman, calling to visit a woman under conviction for sin, while talking with her, was assailed by her husband, who struck him on the forehead so violently, that he carried the mark for a considerable time; and then, to add to the enormity of the offence, raised the scandalous report that Mr. Coleman was holding improper discourse with his wife, which, indeed, was believed by many, until the real cause was revealed, namely, the man's hatred to true religion."\*

How vividly do strange and great acts live in the memories of the people! In the same townships travelled by Wooster, the writer travelled thirty-seven years after. From the elderly Methodists he heard various incidents, and related as if they were but of yesterday. He lodged in the same house that Wooster sometimes lodged in. The pious woman related that Wooster would burn a candle a good part of a night, that he would rise at times for prayer, and that when laid down in bed he appeared to have the "*groanings which cannot be uttered.*" (Romans viii. 26.) He seemed to live in constant communion with God. In another settlement, in Matilda, he was told by an aged Methodist that Wooster was holding a meeting in the log school-house, which was crowded. As they were singing a hymn, a man came in, who attracted the preacher's notice, and he at once cried out, "Lord, smite him! smite him!" and the man fell as dead to the ground: so great a power attended his expressions. In addition, we give the impression of a brother minister, who had heard much of this remarkable preacher from the old people of the St. Lawrence:

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\* Bang's Hist. M. E. C.

"Calvin Wooster's zeal seems to have displayed itself in a hostility to evils more essential and radical than *supernumerary buttons*. It was an enlightened, determined, and successful warfare on the kingdom of Satan and the empire of sin, both outward and inward. He was a rare example of the holiness he preached. Of his piety and devotion the old people were never weary of speaking in terms of the most glowing admiration. And, indeed, his devotion to God and the work of saving souls was above all praise. He seems to have got his soul deeply imbued with God's sanctifying Spirit, and to have retained it by maintaining a spirit of continual watchfulness and communion with God. His very breath was prayer. An old lady who entertained him, informed me that on his arrival he would ask the privilege of going up to the loft of their one-storied log building, which was the only place of retirement they had, and to which he had to mount up by means of a ladder. There he would remain in prayer till the settlers assembled for preaching, when he would descend like Moses from the Mount with a face radiant with holy comfort. And truly his preaching was 'with the Holy Ghost sent down from heaven.' It was not boisterous but solemn, spiritual, powerful. God honored the man who honored him. He was the instrument of a revival characterized by depth and comprehensiveness, a revival of the work of sanctification. Under his word the people fell like men slain in battle. This was even the case when he became so exhausted that he could preach no longer, or his voice was drowned in the cries of the people. He would stand with angelic countenance and upturned eye, bringing his hands together, and saying in a loud whisper, 'Smite them, my Lord!—my Lord, smite them!' And 'smite them' he did; for 'the slain of the Lord were many.' This is said to have been the case when his voice and lungs had become so enfeebled by *consumption*, which brought him to an early grave, that he used to have to employ an interpreter to announce to the congregation his whispered sermons."\*

The Conferences were reduced from twenty to six. The nearest to Canada was held in Wilbraham, in Massachusetts, September 19th. Bishop Asbury was unable to attend from sickness, and Jesse Lee was chosen to preside. The return of members from Canada showed that a great revival had been felt, as 474 had grown into a body of 795.

Bay Quinte.....	447
Niagara .....	140
Oswegotchie .....	208

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795

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\* Carroll.

There are no appointments set down in the printed Minutes. We are not certain who were the preachers for the three circuits. Coleman doubtless remained in Niagara, and probably Coate and Wooster changed their circuits.

SAMUEL COATE.

The plain, farming people of the Bay of Quinte were captivated by the personal appearance and smooth, flowing oratory of Samuel Coate. He wore long hair, which flowed down on his shoulders, turning up in graceful curls. Every night, with his garters, he would tie up his beautiful locks, and every morning he would untie and comb them out, then allowing them repose on his shoulders and back. Besides, his countenance was handsome, his complexion fair, and his person finely fashioned and well proportioned. Indeed, he was the Absalom of the people, attracting the eyes and winning the admiration of all. His wife, too, was like Abigail—"of good understanding, and of a beautiful countenance." (1. Samuel xxv. 3.) When the husband and wife were together, they were called the handsomest pair in Canada. As a preacher, and for natural eloquence, he excelled all who went before him; and, on the testimony of some good judges, no one has equalled him who has come after him.

"He was evidently a very extraordinary person for such a day and country. He swept like a meteor over the land, and spell-bound the astonished gaze of the wondering new settlers. Nor was it astonishment alone he excited. He was the heaven-anointed and successful instrument of the conversion of hundreds. His success, in the early part of his career, was like that of Whitfield."<sup>\*</sup>

His manners, too, were equally pleasing, for he appears to have been bred as a gentleman, and his mein was affable and polite. His manner of entering the houses of his people was singular and very striking. On coming to the house of a friend† in Adolphustown, he reigned up his horse without the gate; he alighted; he took off his saddle-bags, and came to the door. The door was opened for him, and he came in. But

<sup>\*</sup> Carroll.

† Conrad Vandusen.

instead of speaking to the family and shaking hands, he knelt down by a chair, and after praying a short time he arose and then very affectionately greeted every member of the family. Although no preacher probably follows such a practice of *secret* prayer, yet no one can condemn, but rather admire, this fruit of inward recollection and godly simplicity. Samuel Coate's wife was not a hinderance but a help-mate to her husband. Having no family, she used to hold meetings in her house with females, and would often mount a horse and accompany her husband to his appointments.

1798. At the second session of the second Parliament of Upper Canada, Hon. Peter Russell, President, an act was passed to extend the privilege of solemnizing matrimony to other denominations than the Church of England,—viz., to ministers of the Church of Scotland, or Lutherans, or Calvinists. But the civility was not gracefully performed, for the minister was required to go before the court of quarter sessions, when seven magistrates were present. He must take seven respectable members of his congregation, or community, with him, to testify his calling. He must produce proofs of his ordination, take the oath of allegiance, and pay 5s. to the clerk for a certificate of authority from the court. But, before the court sat, the minister must give notice of application to clerk of peace at or before previous court, and pay one dollar, the notice to be read in open court, and fixed up in clerk's office. Under this law, the Methodist preachers from the United States could not marry their people, seeing they were foreigners, and could not take the oath of allegiance.

*Darius Dunham, Presiding Elder.*

Bay Quinte,—Darius Dunham.....	447	members.
Oswegotchie,—Samuel Coate.....	208	"
Niagara,—Jas Coleman, Michael Coate.....	154	"

The Bishop appointed Dunham to a circuit, and to the district, and sent another preacher to Canada. Michael Coate was the brother of Samuel. He was admitted into full connexion last year, and came as a deacon, by his brother's request, from a circuit in Connecticut into Canada. What a journey for those times from Middletown to Niagara! The

Conference sat in Granville, Massachusetts, September 19th, but neither of the Canadian preachers probably attended. By coming to Canada the preachers were cut off from the Conference, and from social fellowship with their brethren.

#### CALVIN WOOSTER'S DEATH.

Owing to the excessive labours of this zealous man, in the two years he was in Canada, he injured his constitution, and began to waste away with the consumption. He wished not to die in a strange land, but in his own country, and in his father's house. In the month of June, he bade farewell to his beloved friends in Canada, and began a long and troublesome journey. In passing through a settlement in Dunham, Lower Canada, he delivered a discourse in a whispering tone of voice, and the effect was the conversion of three young men, who afterwards became preachers of the Gospel. What an evidence is here afforded that not human learning or eloquence is needed for the success of the Gospel, but the power of the Holy Ghost !\* After he came on the United States side he had frequently to stop and rest, and would pray with and exhort the people. When passing through the Cambridge circuit he was made a great blessing to the young preacher, named Lorenzo Dow, afterwards a noted man for his good and eccentric deeds. He was distressed with the burden of inbred sin, wished to know how to be relieved, and spoke to his superintendent :

"He told me about Calvin Wooster, in Upper Canada, that he enjoyed the blessing of sanctification, and had a miracle wrought on his body, in some sense. The course of nature turned in consequence, and he was much owned and blessed of God in his ministerial labours. I felt a great desire arise in my heart to see the man, if it might be consistent with the divine will ; and not long after, I heard he was passing through the circuit, and going home to die. I immediately rode five miles to the house, but found he was gone another five miles farther. I went into the room where he was asleep. He appeared to me more like one from the eternal world than like one of my fellow mortals. I told him, when he awoke, who I was, and what I had come for. Said he,—'God has convicted you for the blessing of sanctification, and that blessing is to be obtained by the simple act of faith, the same as the blessing of justification.' I persuaded him to tarry in the neighbour-

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\* Guard. Feb. 20, 1861.



hood a few days; and a couple of evenings after the above—after I had done speaking one evening—he spoke, or rather whispered, out an exhortation, as his voice was so broken in consequence of praying in the air in Upper Canada,—as from twenty to thirty were frequently blessed at a meeting. He told me that if he could get a sinner under conviction, crying for mercy, they would kneel down, a dozen of them, and not rise till he had found peace. ‘For,’ said he, ‘we did believe God would bless him, and it was according to our faith.’ At this time he was in a consumption, and a few weeks after expired; and his last words were, as I am informed, ‘Ye must be sanctified, or be damned!’ and casting a look upward went out like the snuff of a candle, without terror. And while whispering out the above exhortation, the power which attended the same reached the hearts of the people, and some who were sitting or standing fell like men shot in the field of battle; and I felt it like a tremor to run through my soul and every vein, so that it took away my limb power, that I fell to the floor, and by faith saw a greater blessing before me than justification. My soul was in an agony. I could but groan out my desires to God. He (Calvin Wooster) came to me, and said, ‘Believe the blessing is now.’ No sooner had the words dropped from his lips than I strove to believe the blessing mine now with all the powers of my soul. Then the burden dropped or fell from my breast, and a solid joy and a gentle running peace filled my soul.”\*

We shall close the account of Calvin Wooster by giving the testimony of the author of the history of the M. E. Church, who in after years travelled as a missionary in the same parts of Upper Canada:

“Hezekiah Calvin Wooster took his departure to another world this year. We have already seen something of his character in the notice we have taken of the work of God in Upper Canada. His name is ‘like ointment poured forth,’ to many in that country, and he used to be spoken of as an extraordinary messenger of God, sent to declare his counsels unto a fallen and rebellious world. After exerting all his powers of body and mind in beseeching sinners to be reconciled to God, he returned home with the fatal consumption fastened upon his lungs. But even while in this feeble state, so reduced as not to be able to speak above a whisper, this whisper, being announced to the congregation by another, was frequently attended by such a divine energy and unction, that sinners would tremble and fall under the announcement, while the people of God felt the *holy anointing* running through their souls. It is said, indeed, that his very countenance exhibited such marks of the divine glory that it struck conviction into the hearts of many who beheld it.”

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\* Dow's Life.

And a short account of his death, sent by his father to the Philadelphia Conference may be added :

APRIL 9th, 1799.

DEAR BRETHREN,—Those lines are to inform you that my son, Hezekiah C. Wooster, returned home from Canada last June, sick with consumption. He lived till the 6th Nov., and then died strong in the faith and love of Jesus. He was an example of patience and resignation to the will of God, and expressed to enjoy much of the love of God in all his sickness. When I thought he was almost done speaking, I asked him if his confidence was still strong in the Lord? He answered,—“Yes, strong! strong!” A short time before the day of his death, when his bodily strength failed fast, he said, the nearer he drew to eternity the brighter heaven shined upon him.

The following lines were found among his papers after his death,—“Hezekiah Calvin Wooster was born May 20th, 1771; convicted of sin October 9th, 1791; born again December 1st, 1791; sanctified February 6th, 1792.”

These lines are from your loving brother in Christ,

EDWARD WOOSTER.

The preachers' appointments, for 1799, with the number of members returned for each circuit, are as follows :

Joseph Jewell, *Presiding Elder*.

Bay Quinte,—Samuel Coate.....	412 members.
Oswegotchie,—Darius Dunham .....	300 “
Niagara,—James Coleman.....	154 “

A second Presiding Elder is now sent into Canada. The title of Presiding Elder was first given to senior preachers over districts, two years since; previously, they were merely called Elders. Joseph Jewell began his itinerancy in 1795; had just passed into the rank of the elders, after four years travel, when he was lifted up a second step, and made Presiding Elder. He was a good man, of a cheerful mind, fond of singing, and had a captivating voice. It was said that he was the finest singer ever heard in the Province. He was last labouring on a circuit in Maryland, whence he took his long journey for the cold regions of Upper Canada.

LORENZO DOW.

Another new preacher now begins his labours in Canada, viz: the noted Lorenzo Dow. He was born in the year

1777; professed conversion in 1792; and was exercised about preaching the next year; but his health, friends, and abilities were against it. In 1794 he ventured to pray publicly, and to exhort a little; and he was reproved by his parents, who were afraid of his running too fast. But condemnation and horror seized upon his mind, when he refrained. In 1796, when eighteen years old, he attended some appointments with three circuit preachers; but they gave him nothing but discouragement. He tried again. A preacher said he had better go home; for his health, gifts, grace, learning, and sobriety were not sufficient. He was three months on the Warren circuit, on Rhode Island, when the quarterly meeting discharged him. "Two or three handkerchiefs were soon wet through with tears; my heart was broke," said he. Jesse Lee was his particular hindrance. At the Wilbraham conference of September, 1797, he was proposed, rejected, and sent home. "I could take no food for thirty-six hours," he remarks. Still, he went about preaching on Orange circuit, in Virginia, and other places, impelled by his sense of duty. He preached from ten to fifteen times a week for eight months, and travelled more than 4000 miles; and mostly in new parts, where other preachers were not. Yet, the preachers so discouraged him, that he was sometimes tempted to end his life. At the conference held in Granville, Massachusetts, in September, 1798, some friendly preacher proposed him to travel. But he was so strange a person, that his good deeds could not overbalance his singularity, and after a sharp debate of three hours, the conference would not receive him; but he was left in the hands of the Presiding Elder. He remarks, "I was afraid I should become insane." Still, he is put down on the Minutes as received on trial, and receives an appointment to the Cambridge circuit. (Here he was when Calvin Wooster passed on to his home.) He visited from house to house; spared no character in preaching; and was called "crazy Dow." In 1799, he is on the Minutes as remaining on trial, and stationed on the Essex circuit, in Vermont. But the Essex circuit was only a circuit on paper. The preacher was to form a circuit, to be called by the name of Essex. Says he:

"Mr. Asbury sent me into Canada, to form a new circuit, and break up fresh ground; my name being on the Minutes as remain-

ing on trial. After visiting my native place (Coventry, Connecticut), once more, to see my parents and friends, I set off in August for my destination—having seen a good work of God during my stay. After my arrival in Canada, found a field open before me, and a circuit was soon formed; but my health was going down hill. A revival took place in those parts where I laboured, and the wilderness did bud and blossom as the rose. However, I was not the commander of my feelings. My mind was still drawn to the water; and Ireland was on my mind."

The circuit Dow formed in August, September, and part of October, was on the bounds of the two countries, and in the vicinity of the Missisco bay, which is partly in Vermont, and partly in Lower Canada. The townships he travelled on the Canada side were Durham and Sutton—then settling,—and the population, which were "the offscouring of the earth; some having run hither from debt, others to avoid prosecution for crimes, and a third character had come to accumulate money." At the next conference the Essex circuit was returned as having 274 members.

But Dow was not like other preachers, loving and practising rule and order, and resembling the orderly motions of the sun, moon, and planets. He loved to do good, but his way of doing it was like the course of the comets, which come and go, and no one knows when they will come again. He now left the circuit, believing the Lord had called him to visit Ireland, and do good there. He made his way to Montreal, when but twenty-two years of age, embarked in a vessel, October 16th, and sailed down the river to Quebec. Here he had to wait until a ship sailed; so he improved the time. A week before, a regiment had sailed for Halifax, in which was a Methodist society of twenty-six soldiers. He found the place where they held meetings, and collected about a dozen English, to whom he preached in the evening. A few back-slidden Methodists were at this time in Quebec. The next evening he preached to a congregation of 30 persons; thus on to about 150 during the five days he remained. He says that twenty persons were stirred up to seek God, during his short stay in Quebec. These wished him to give up his voyage, and remain in the town, but he declined. As he was without money, and not suitably provided for his voyage, some money was collected, with provisions and some bedding, for his use on the sea. He went on board, 28th October, and a fleet of

twelve ships fell down the river, and put to sea; and after a favourable voyage, the ship cast anchor, at Larne, in the north coast of Ireland. In this eccentric man we see the *first regular Methodist missionary to Lower Canada*. He came into Canada at the command of Bishop Asbury. The Lord mercifully overlooked the singularities which the preachers condemned, and worked with His sincere, and loving servant. No people ever complained that Lorenzo Dow remained too long in a circuit or place. His chief fault was, he did not remain long enough.

1800. Major General Hunter was appointed Lieutenant Governor, and met the Parliament on the 2nd June. The liberal grant of 200 acres to any actual settler still attracted numerous emigrants into Upper Canada,—English, Irish, Scotch, and Americans,—but the latter were more than all the others. To show the state of the country, the ports of entry for customs dues, may be mentioned, as now appointed. Goods were brought over from the American side of the St. Lawrence and the lakes Ontario and Erie. The duties were to be collected at Cornwall, Brockville, (or Johnstown,) Newcastle, York, Niagara, Queenston, Fort Erie, Turkey Point, Amherstburgh, and Sandwich. These were the usual places of crossing and landing; and small villages were already begun at most of these places.

#### GENERAL CONFERENCE.

The General Conference met at Baltimore, in May. As Bishop Asbury was feeble, and Dr. Coke was desired by the English Conference for their missionary work, Richard Whatcoat, who came out with Dr. Coke from England, was chosen bishop. He was a man now 64 years of age, and like Asbury a fine example of a primitive bishop. The allowance of a travelling preacher had been 64 dollars and travelling expenses. Now the allowance was raised to \$80, the same for his wife, \$16 for each child under seven, and \$24 for each from seven to fourteen. The same allowance was made for supernumerated and supernumerary preachers, wives, widows, and orphans. And this allowance remained for preachers in Canada and United States until 1816.

## MEMBERS FOR M. E. CHURCH.

As we are now beginning a new century, let us look at the progress of the Methodist body in the United States. How small a beginning by Philip Embury and Captain Webb, in 1766 and '67. How large a body now!

	WHITE MEMBERS.	COLOURED.
Georgia .....	1403	252
South Carolina.....	3399	1283
North Carolina.....	6363	2109
Tennessee.....	681	62
Virginia.....	10859	2531
Kentucky .....	1626	115
Maryland.....	6549	5497
Delaware.....	1626	867
Pennsylvania.....	2887	300
New Jersey.....	2857	173
New York .....	6140	223
Connecticut .....	1546	25
Rhode Island.....	224	3
Massachusetts .....	1571	6
New Hampshire.....	171	
Maine.....	1197	
Vermont.....	1095	1
N. W. Territory.....	255	2
Natchez.....	60	
Canada.....	933	3
	<hr/>	<hr/>
	51,442	13,452

Preachers, 287.

## CALVINISTIC DISPUTE.

This year appears to be the time when Coate and a Presbyterian minister had a public controversy on the doctrine of God's election. The occasion of the dispute was, that the Rev. Robert McDowell was a rigid Calvinist in doctrine, and preached as he believed. One Sabbath day, in preaching in the Court House, in Adolphustown, he enlarged on the subject of unconditional election, and boldly offered to argue the point publicly with any who disbelieved. The challenge was heard of by Coate; but he was not forward to accept it. He said that Mr. McDowell was a better scholar, and probably would puzzle him by quoting the Scripture in the Hebrew or Greek; but as for arguing the plain question, he was not afraid at all. Apprehending, however, that his silence would be wrongly con-

74  
160  
32  
11

strued, he, at last, took up the challenge. The time was set, and the place chosen. As both ministers were well known and highly respected, great interest was felt as to the dispute and the issue of it. On the appointed day, Presbyterians, Baptists, and other Calvinists, came from all parts of the Bay of Quinte county, even from Thurlow and Sidney, to hear their champion. So the Methodists gathered from the same region, to hear and encourage their favourite minister. The place of meeting was in Earnestown, about three miles from the village of Bath, at a place where four roads met. Here was a Presbyterian church, very large for the times, as large as a barn, it was said. The assemblage was so large that the church could not contain the people. So the discussion was held outside. First, the Presbyterian minister, mounting a wagon, began his discourse, and laboured to prove his doctrine of God's unconditional election of men. He occupied half of the day. Then the Methodist minister began. He continued about two hours, when the Presbyterian party, headed by their minister, left the ground, refusing to hear the closing of the argument. But Coate continued his discourse until the evening. It was generally allowed that the Methodist doctrine triumphed over the Calvinistic tenets, to the joy of all lovers of God's impartial grace. One of the effects of the discussion was, that the rigid Presbyterian doctrine of the decrees of God,—or "his eternal purpose according to the Council of his will whereby for his own glory he hath foreordained whatsoever comes to pass"—was not so often heard from the pulpit. A second was, that Coate's discussion, followed hereafter by Lorenzo Dow's preaching (bitter against Calvinism), set the Lutherans and the Presbyterians from the United States to think of their own Calvinistic principles; whereby many were turned from a partial to a universal Saviour. Another effect was the publishing of the discourse of Samuel Coate, in a pamphlet,—which further aided the belief of God's universal lover. It is said, too, that Presbyterianism declined in this neighbourhood, and the large church was afterwards sold.

Samuel Coate and James Coleman now leave the Canada work, and go back to the United States. The latter, after six years labour in Canada, during which he formed several of the first societies in the Niagara country, began to labour

in Vermont.\* The former, after four years preaching to the plain settlers of the Bay of Quinte and the river St. Lawrence, and soon after his dispute on election, was transferred to a situation more suitable for his eminent talents, first to Burlington in New Jersey, then to Philadelphia, and lastly to Baltimore. After four years absence, Samuel Coate returns again to Canada.

This year ends the itinerant labours of Darius Dunham, and his name is silently dropped from the Minutes. After travelling four years in the state of New York, and eight years in Canada, he settled down on a farm in the township of Fredericksburgh, and near the Napanee village. He resumed the practice of medicine for the support of his family, yet continued to serve God and the church as a located minister, to the close of his life. He was a useful man in his itinerancy as a preacher and Presiding Elder, and helped much to build up the rising church. He did not build up with untempered mortar, but strove to raise a steadfast building unto the Lord. In consequence of his faithfulness in reproving, he obtained the name of *scolding* Dunham. He knew the appellation given to him, and would frequently begin his discourse by saying, "Well, scolding Dunham is come again, and probably some of you would not have come to hear, if you had known who was going to preach." And then would show the necessity of reproving, and go on in the same strain; thus making his way to the text and the sermon. As an instance of his boldness in pointing out sin and sinners, it is related that a magistrate in Fredericksburgh, something of a Quaker and something of an infidel, treated all days alike. He therefore worked on Sunday as on other days. One Sunday, the magistrate, in going to and returning from his field with a load of wheat, had to pass the meeting-house, in which Dunham was preaching. The preacher, fired up with holy indignation, denounced Sabbath breaking strongly. He then pointed to the wagon of wheat, and the man passing the windows, and

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\* It is said that he visited Canada again in 1831. "The labours and privations, the prayers and sufferings of that faithful servant of Christ, the Rev. James Coleman, should not be forgotten. Though not distinguished for abiding talents as a preacher, he was beloved by the people of God, for his fidelity in the work of the Ministry, and for his deep devotion to their spiritual interests, evinced by his faithful attention to the arduous duties of his itinerancy. He had many seals to his ministry." Bangs, ii, 122.



bid the people to abhor the practice of that "God-denying, God-forsaken, and hell-deserving magistrate."

"In the bay of Quinte country where he lived so long as a located as well as travelling preacher, the greatest number of characteristic anecdotes are related of Dunham. His reply to the newly appointed magistrate's bantering remarks is well known. A new made 'Squire' bantered Dunham before some company about riding so fine a horse, and told him he was very unlike his humble Master, who was content to ride on an ass. Dunham responded with his usual imperturbable gravity, and in his usual heavy and measured tones, that he agreed with him perfectly, and that he would most assuredly imitate his Master in the particular mentioned only for the difficulty of finding the animal required—the government having 'made up all the asses into magistrates!' A person of my acquaintance informed me that he saw an infidel, who was a fallen Lutheran clergymen, endeavouring one night while Dunham was preaching to destroy the effect of the sermon on those around him by turning the whole into ridicule. The preacher affected not to notice him for a length of time, but went on extolling the excellency of Christianity, and showing the formidable opposition it had confronted and overcome, when all at once he turned to the spot where the scoffer sat, and fixing his eyes upon him, the old man continued, 'Shall Christianity and her votaries, after having passed through fire and water, after vanquishing the opposition put forth by philosophers, and priests, and kings—after all this, I say, shall the servants of God, at this time of day, allow themselves to be frightened by THE BRAYING OF AN ASS?' The infidel, who had begun to show signs of uneasiness from the time the fearless servant of God fixed his terribly searching eye upon him, when he came to the climax of the interrogation, was completely broken down, and dropped his head in evident confusion. Dunham was distinguished for fidelity, and faith, and prayer, as well as wit and sarcasm. Religion was much injured by the late American war, and continued very low for some time afterwards; but a few held on, and Dunham continued to preach under many discouragements. One day he was preaching with more than usual animation, when a person in the congregation responded 'Amen' to some good sentiment that was advanced. On which the preacher paused, and looked about the congregation, and said in his usual heavy deliberate manner, 'Amen do I hear? I didn't know that there was religion enough left to raise an *amen*. Well, then, A-MEN—SO BE IT!' He then resumed his sermon. But it really appeared, by a glorious and extensive revival which took place very soon after, that this '*amen*' was like the premonitory rumble of distant thunder before a sweeping, fructifying rain. A pious man told me that a relative of his, who first lost her piety, and then her reason, was visited by Dunham, and pronounced to be '*possessed with the Devil*.'

He kneeled down in front of her, and though she blasphemed and spit in his face till the spittle ran down on the floor, he never flinched nor moved a muscle, but went on praying and exorcising by turns—shaming the devil for ‘getting into the weaker vessel,’ and telling him to ‘get out of her,’ till she became subdued, fell on her knees, began to pray and wrestle with God for mercy, and never rose till she got up from her knees in the possession of reason and rejoicing in the light of God’s countenance.”

In the appointments of 1800, there is an increase of preachers, and they are all new men, except the Presiding Elder:

Joseph Jewell,—*Presiding Elder.*

Niagara,—Joseph Sawyer.....	204
Bay Quinte,—Sylvanus Keeler, Wm. Anson.....	412
Oswegotchie,—Joseph Jewell, Jas. Herron. ....	320
Grand River,—Daniel Pickett.....	

Members, 936

Sylvanus Keeler was not quite a new man in Canada, seeing he was here in 1795.\* Joseph Sawyer now begins his connection with the Canadian work, which continued many years. He began to travel in 1797 on a circuit in New York state; then went to Massachusetts, then to Vermont. The other three preachers were young men on trial, who volunteered for Canada.

The Grand River or Ottawa country has now a stationed Methodist missionary. It is probable that Dunham as Presiding Elder first visited the United States emigrants, where they had taken up land. In the time of the French occupation, the river Uttawas or Ottawa was traversed by traders, who carried articles of traffic 300 miles up the river, in canoes; passed through French River to Lake Huron, coasting this lake and lake Superior, until the *voyageurs*, as the French canoe men were called, met the Indian hunters with the furs. Since the English possession, the French had taken up land on the north shore of the Isle of Jesus, and the lake of the Two Mountains, (which is an expansion of the Ottawa river, and in some parts two or three miles across,) and also on the south shore of the lake. The settlers from the United States

\* Between 1795 and 1800, he appears to have ceased travelling. He now stands in the Minutes as remaining on trial.

had come into the country, passing the French people, and taken up land in the township of Hawkesbury and in the seignory of Longueuil, on the south side of the Ottawa, and in the seignory of Argenteuil, on the north side. These three places seem to have formed the Ottawa circuit, when the young preacher, Daniel Pickett, entered on his labours, as the *first* Methodist missionary to the Ottawa country. He was a useful, zealous man, and was well spoken of thirty years after by the older settlers.

#### CAMP MEETINGS.

Those great meetings in the open air, and usually in the forest, under the green foliage of the trees, took their beginning in 1800. A great revival of religion began in Kentucky, then settling, at a Presbyterian meeting under the ministry of two brothers, called M'Gee, one a Presbyterian minister, and the other a Methodist. The outward signs of powerful emotions were so unusual in that country, that crowds attended, many from long distances, to witness the work. They came with horses and wagons, with provisions and bedding, and built temporary huts or tents. After a while, religious exercises continued day and night. The power of God was wonderfully near. The people fell under the preaching, "like corn before a storm of wind." Hundreds were converted.

1801. An Act was passed by the Upper Canada Parliament, similar to the ordinance of 1778, "for the comfort of the Moravian Indians, inhabiting that tract of land on each side of the river Thames, called the township of Oxford, and for the better regulation of the said Indians," to prevent the sale or barter of "rum, brandy, whiskey, or other spirituous liquors, or strong waters," within the tract.

The Niagara country had enjoyed the privileges of the itinerant ministry for five years. Dunham, Coleman, and M. Coate had brought up the membership to the number of two hundred. But there was no church yet erected. It was reserved for Joseph Sawyer to undertake this work of necessity. About two miles west of the village of St. Davids, lived Christian Warner, already mentioned. He was a kind, hospitable man, and had opened his house several years for the

preachers and for preaching. The selected site for the meeting house was near. The house was built this year, but not finished, afterwards went by the name of Warner's meeting-house, and was the third Methodist church erected in Canada.

The work of God was generally in a revived and prosperous condition. The Spirit of the Lord was with the preachers. In the United States, says Bishop Asbury, "Surely we may say our Pentecost is fully come this year."

"In Upper Canada, the glorious revival which has been already mentioned had extended along up the shore of Lake Ontario, even to the head of the lake, to Niagara,\* and thence to Long Point on the North-western shore of Lake Erie, including four large four weeks' circuits. The district this year was under the charge of the Rev. Joseph Jewell, who travelled extensively through the newly settled country, preaching in log houses, in barns, and sometimes in groves, and everywhere beholding the displays of the power and grace of God in the awakening and conversion of sinners, at well as the sanctification of believers. A great work of God was carried on this year under the preaching of Joseph Sawyer, whose faithful labours on the Niagara Circuit will be long and gratefully remembered by the people in that country; and it was during this revival that the present writer, after four or five years of hard struggling under a consciousness of his sinfulness, was brought into the fold of Christ; and here he wishes to record his gratitude to God for his distinguished grace, in snatching such a brand from the fire, and to his people for their kindness, and more especially to that servant of God, the Rev. Joseph Sawyer, under whose pastoral oversight he was brought into the Church. And the writer of this remembers with gratitude the many prayers which James Coleman offered up to God in his behalf while a youthful stranger in that land, and while seeking, with his eyes but half opened, to find the way of 'peace and pleasantness.' 'The work also prevailed on the Bay of Quinte and Oswegotchie circuits, under the labours of Sylvanus Keeler, Seth Crowell, and others. The latter was a young preacher of great zeal and of the most indefatigable industry; and going into that country he soon caught the flame of Divine love which

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\* This part of the country was first visited by a local preacher from the United States by the name of Neal, who commenced preaching in the vicinity of Queenstown, amid much obloquy and opposition. He was a holy man of God and an able minister of the New Testament. His word was blessed to the awakening and conversion of many souls, and he was always spoken of by the people with great affection and veneration as the pioneer of Methodism in that country. Among those who first joined the society may be mentioned Christian Warner, who lived near what is called St David's, who became a class leader, and his house was a home for the preachers and for preaching for many years. He was considered a father in Israel by all who knew him. The first Methodist meeting house erected in that part of the country was in his neighbourhood. This was built in 1801.

had been enkindled by the instrumentality of Messrs. Wooster, Coate and Dunham. He entered into the work with great energy and perseverance, and God blessed his labors with much success. So greatly had God prospered the labors of his faithful servants in this province, that there were returned in the minutes of conference for this year 1159 members of the Church. It had indeed, extended into the lower province, on the Ottawa River, to an English settlement about fifty miles west of Montreal. This new circuit was traveled by John Robinson and Caleb Morris, and they returned forty-five members in the Church.

"Like the new settlements in the western country, Upper Canada was at that time but sparsely populated, so that in riding from one appointment to another, the preachers sometimes had to pass through a wilderness from ten to sixty miles' distance, and not unfrequently had either to encamp in the woods, or sleep in an Indian hut; and, sometimes, in visiting the newly settled places, they have carried provender for their horses over night, when they would tie them to a tree to prevent their straying in the woods; while the preachers themselves had to preach, eat, and lodge in the same room, looking at the curling smoke ascending through an opening in the roof of the log house, which had not yet the convenience of even a chimney.

"But in the midst of these labors and privations, they seemed to be abundantly compensated in beholding the blessed effects of their evangelical efforts, and the cordiality and high gratification with which they were received and treated, more especially by those whose hearts God had touched by his Spirit. For though these people were in the wilderness, and many of them poor, they seemed to be ripe for the gospel, and it was no less gratifying to its messengers than it was pleasurable to its recipients to behold its blessed effects upon the hearts and lives of such as 'believed with the heart unto righteousness.' While those who resisted the truth, often manifested their enmity by persecuting those who proclaimed it, such as did 'receive it in the love of it,' evinced their affection and gratitude to those who published it, by making them welcome to their habitations, and entertaining them in the very best manner they could. For these self-denying labors, and sacrifices of these early Methodist preachers, thousands of immortal beings in Canada will doubtless praise God in that day 'when he shall come to make up his jewels.'"

The Camp Meetings in Kentucky increased in interest and power. The numbers attending were from three to twenty thousand. Few escaped the convicting force of the Gospel,

among the nominal professors, infidels, moralists, or profane. Suddenly falling to the ground, as if shot, was a common phenomena. At the great Cambridge meeting, three thousand fell, and among them several Presbyterian ministers. The scene was indescribably awful and affecting. Thus the work of God in the new and western country, Tennessee, Kentucky, and Ohio, received a mighty impetus. The members in the M. E. Church were increased 8,000 this year.

*Canada District.*

Joseph Jewell, *Presiding Elder.*

Upper Canada,—Joseph Jewell, Samuel Draper.

Niagara, (Long Point,)—Joseph Sawyer, Seth Cowell, 320

Bay Quinte, (with Smith's Creek,) Syl. Keeler, Dan.

Pickett ..... 464

Oswegoche, —Wm. Anson, James Atkins ..... 330

Ottawha, —John Robinson, Caleb Morris ..... 45

Members, 1159

What is meant by the first appointment, of a presiding elder and a young preacher now admitted on trial, to *Upper Canada*, is not easily perceived; unless it was that they should preach all over the country in places not included in circuits. The revival of religion on the Niagara circuit, extended to the Long Point, in lake Erie; and the circuit was thus far enlarged. The Bay of Quinte circuit is now stretching westward, to Smith's Creek. The seventh town, Ameliasburgh, eighth town, Sidney, ninth town, Thurlow, were now fast settling. Keeler preached in Thurlow,\* Sidney, and passed on through the townships of Murray, Cramahe, Haldimand, and Hamilton, (just formed, with some others, into the Newcastle district,) to a small settlement at Smith's Creek, now Port Hope. Keeler and Picket were probably the first preachers who took up appointments in the country around Belleville.

1802. Owing to the camp meeting revivals, the membership of the M. E. Church increased to nearly 14,000. The increase in Canada was 343, chiefly in the Niagara country.

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\* Keeler preaching in Thurlow one night, lost his horse. He was knee-banded, for pasture, perhaps with no enclosure. People went into the woods to search, and some Indians were employed to seek the horse. But he was never seen again. A subscription was taken up to buy the preacher another.

*New York Conference—Canada District.*

Joseph Jewell, <i>Presiding Elder.</i>	
Niagara,—John Robinson, Daniel Pickett.....	620
Long Point,—Thomas Madden.....	
Bay Quinte and Home District,—J. Sawyer, Peter Vannest, Nathan Bangs.....	531
Oswegotchie and Ottawa,—S Keeler, S. Crowell, N. U. Tompkins.....	47
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Members,	1502

The members on the Niagara circuit are nearly doubled. A revival of religion began in the western part, additional preaching places were established, and the new appointments became the Long Point circuit. Nathan Bangs, who was called out into the ministry by the Presiding Elder, was the principal labourer in forming the second western Canadian circuit. In the townships of Burford and Oxford especially there was a great work of God commenced under his exertions, which resulted in the conversion of about one hundred souls. At the Conference he was received on trial, with Thomas Madden, who commenced his labours on the new Long Point circuit, while Nathan Bangs is attached to the Bay of Quinte, having the settled parts of the old Home District as the western limit. A very remarkable circuit, for three preachers, from the village of Kingston to the town of York, a distance, now with railroad, of about 260 miles!

That the Home District was really attached to the far off bay of Quinte country is proved not only by the Minutes of Conference, but by an incident recorded, showing that the young preacher was at his appointments in the townships of York and Whitby, which were in the Home District.

Nathan Bangs says, "In the year 1803, on January 1st, I left Little York, in order to go down the Lake (Ontario) shore, and had about 35 miles, mostly wilderness, to pass through. About sun set, I came to the house of an Indian trader, where were a number of people assembled from a neighbouring settlement, men and women, celebrating the new year. I had then ten miles further to go, in order to reach the settlement, where I had an appointment to preach on Sabbath morning." The distance of 25 miles from York, shows that he had

passed through Scarborough, and was now in Pickering. "After riding about two miles, I came to a small creek, partly frozen, and the bridge so broken I could not cross on it; and neither could I, by any means in my power, though I tried for an hour, get my horse over the creek." It was, doubtless, Duffin's creek, in Pickering, giving a title to a circuit in after years. "Being in the woods, the weather very cold, and now night, after considerable labour to no purpose, I was under the necessity of returning to the Indian trader's, it being the only place to which I could go. Desiring, if possible, to reach my appointment, I offered them money, if some of them would go and help me over the creek. This, however, they refused, but said, if I would stay with them they would use me well. I had no alternative, but to accept the invitation, or stay in the woods. They were quite merry, singing and dancing." The place he was to preach in the next morning was probably in or near the site of the present village of Oshawa. The party offered the traveller whiskey, which he declined, but gladly accepted supper, having ate nothing since breakfast. Wishing to be useful, in his present situation, he conversed with a woman, who, he found had been a professor of religion. The conversation attracted other hearers, and he spoke freely of the necessity of salvation. So many gathered round the strange preacher, that the dancing was interrupted. A man vexed came up to him, and said, "Friend, if you will be here, you must be civil; you must not preach." The preacher replied, that he was not preaching, but only performing what he considered his duty, and hoped he would not blame him for discharging his duty. The man said, "No; but we must dance." He then persuaded and forced off the company to the dance again. At 12 o'clock, the preacher requested liberty of the trader, who had shown him much friendship, to speak to the company. He then spoke of the Sabbath now begun, and the people agreed to have no more dancing that night. The trader then said, that the Indians he traded with, were in an encampment near, and expected to dance. He could not now refuse, as he had promised, otherwise they would be much offended. So he stepped out and gave an Indian whoop. The Indians immediately left the wigwams, and rushed into the house. Immediately they commenced their dance, which



was performed by knocking on an old frying pan with a stick, every one singing, and moving in a circular direction swiftly; making together a hideous noise.

After the dance was over, the preacher, by the trader as interpreter, offered to speak with the Indians. They formed a circle around him, while he spoke directly to the chief. He asked if they knew from whom they were descended. The answer was, "That the Good Spirit made one man at first, and placed him on a small island, (about an acre of ground,) that this man offended the Good Spirit, and for which offence the man was driven from the island on to this continent—from him they had all descended." The preacher then gave the true account of the creation and the fall of man. They listened with great attention. He asked if they had ever heard of Jesus Christ. The answer was "No." He gave them the account of Christ's birth, life, miracles, sufferings, death, and resurrection; and the end to be accomplished by all these things. While describing the sufferings of Christ, the Indians appeared astonished. The discourse ended, the chief came and threw his arms around the preacher's neck, hugged and kissed him, called him Father, and asked him to go and live with them, and be their instructor. The simplicity and affection showed, kindled a desire in the preacher for the conversion of the poor Indians of Canada to Christianity, and he became in after years, an earnest advocate for the Indian missions.

After the Indians had returned to the camp, and the other company had separated and gone to their homes, a quarrel commenced between the trader and one of his associates. The former, now intoxicated, had lost his self-government, and yet demanded more whiskey, which the latter refused. Twice they drew their fists to fight, and twice the preacher went between them. At last the drunken trader declared that unless he could have whiskey he would call the Indians, and murder them all. Said the other, "Go as soon as you please." He went, called, and the Indians in a body came to the house. There were three men in the house, a woman, and the traveller. The men, armed with cudgels, stood at the door, ready to knock down the Indians as they entered. The preacher shuddered. He feared blood would be shed. The trader opened the door, came in, and threatened that unless he could have

whiskey, he and the Indians would fall upon them. "Will you?" said the other, raising his fist to strike. The preacher now stepped between them a third time. Tapping the exasperated man on the shoulder, and speaking a few soft words, he persuaded the man to go to bed. The preacher laid down with him, and he soon fell asleep. The shedding of blood was prevented; and the next morning, the traveller went on his journey.\*

The Ottawa circuit is joined to the Oswegotchie. Between the two circuits was a wilderness of fifty miles, scarcely with a settler. Thirty years after, the road through the Glengarry settlement in this wilderness, was barely passable on horseback, and the accommodation so miserable, that the preachers travelling through, willingly or not, had to keep a fast day. What must have been the state of things thirty years before?

Montreal was visited by Joseph Sawyer, to learn if a preacher could be usefully stationed there. He found a few persons who had belonged to the Methodist society in the city of New York before the revolutionary war, who received him cordially, and assisted him to obtain a place for preaching. A small society of seven members was formed, and a foundation laid for the Methodist cause thereafter.

#### LORENZO DOW'S SECOND VISIT.

On his arrival in Ireland, he made his way to Dublin. In July, 1800, he saw Dr. Coke, who offered to send him as a missionary to Halifax or Quebec, but he refused the conditions. Dr. Coke replied, "I don't know but your travelling about may do more harm than the conversion of 500 souls may do good." While in Ireland, he had the small pox. He said, "It appeared no more to me to die, than to fall asleep and take a nap." After remaining in Ireland, preaching, for sixteen months, he returned to the United States. He agreed to take a circuit in 1801, but soon wandered off. His name is on the Minutes for the Dutchess circuit, in New York state, and among those remaining on trial. He took a preaching tour through Georgia, and returned to New England in Sept. 1802, and made his way direct to Canada. Says he, "I swam my horse across Black river, and arrived at Kingston, through

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\* Methodist Magazine, 1820.

a black, deep soiled flat country; and so muddy, that my horse could but just walk; and for miles together seeing nothing but the wild beasts of the desert." This was the country along the south east shore of the lake Ontario, until he came to the crossing part in the lake to Kingston. He went westward, preaching in different settlements, on the Bay of Quinte circuit, and when forty miles from Kingston, he turned back. "I had several dollars offered me, which I refused, lest the circuit preacher (who was supposed to be sick, as he had disappointed a number of congregations) should think I hurt his salary, and this be brought against me at a future day." The preacher must have been Sawyer or Vannest. The people were always more favourable to Dow than the preachers. The clergy have from the beginning expected and desired the Lord to work in the train of their rule and order; but the Most High, asserting his prerogative, has often gone aside, and blessed men by men despised by the orderly preachers of the times, but loved by the poor and ignorant, the outcasts and the wretched. Dow from Kingston went eastward to Cornwall. "I went down about 120 miles, holding meetings as I went; and frequently, only on mentioning Calvin Wooster's name, and the blessing he was to me, people who had here felt the slack of his labours were stirred up afresh, and some would even cry out." He re-crossed the river from Cornwall to St. Regis, an Indian village, or settlement, and passed on to Plattsburgh, on lake Champlain. He was in Canada perhaps three or four weeks: long enough to make an impression on the people, to give Calvinism a fight, and to have his name remembered.

1803. The two provinces were improving each year in population, trade and commerce, agriculture and education, and morals and religion. An interesting event now occurred in the history of the Lower Province. Slavery, to a limited extent existed, and had existed since the conquest and during the French dominion. About 300 negroes were slaves in the districts of Montreal, Three Rivers, and Quebec. The Chief Justice Osgoode, at Montreal, now decided that slavery was inconsistent with the laws of the country: a decision which at once gave freedom to every negro, made (with the Upper Canada Act of 1793) Canada a free country to every child

of man, and a refuge for bondsmen fleeing from their oppressors. The colony was long in advance of the mother country; which, while abolishing the slave trade, did not abolish slavery until 1834.

*New York Conference,—Upper Canada District.*

*John Robinson, Presiding Elder.*

Niagara and Long Point,—S. Keeler, Samuel Howe,	
Reuben Harris.....	650
Bay Quinte and Home District,—J. Sawyer, N. Bangs,	
T. Madden.....	520
Oswegotchie,—Peter Vannest, Luther Bishop.....	300
Home District.....	130
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Members,	1600

The members in Dunham and Sutton, reported in the Essex circuit, in 1800, seem to have been incorporated on one of the north Vermont or New Hampshire circuits. For the first time, places in Lower Canada appear on the Minutes. They are attached to the Pittsfield district, of the New York Conference.

Montreal,—Samuel Merwin.....	7
St. John's and Soreille,—Elijah Chichester, Laban	
Clark, missionaries	
Ottawa,—Daniel Pickett.....	73

The Ottawa circuit was partly in Upper Canada and partly in Lower Canada. St. John's was a village, with some fortifications, on the River Richelieu, which issues from lake Champlain and flows about 70 miles; and Sorel was another village at the mouth of the river, emptying into the St. Lawrence, about 40 miles below Montreal. These places were inhabited mostly by the French, but some English-speaking people among them attracted the attention of the preachers, who sought their spiritual improvement by the gospel.

Quebec was visited by Samuel Merwin, and he remained about six weeks, but not finding sufficient inducement to continue longer, he came to Montreal, and spent there the remainder of the year; while Elijah Chichester, who was in Montreal since the Conference, returned to the United States. Laban Clark, after striving to form a circuit on the settlements of the

Richelieu river, amidst a variety of difficulties, was reluctantly compelled to abandon the object as hopeless; and he left the country, and returned home.

1804. As connected with Canadian Methodism, we notice the death of Barbara Heck, who is remembered for a faithful reproof which resulted in a great and glorious work of God. She died this year, and was buried in the front of Augusta, with her husband. She was converted to God in Ireland, at the very early age of eight years, and used to declare that she never lived a whole day afterwards without an evidence of her acceptance with the Lord. Consequently, she was a woman of a holy life, and her zeal in burning the cards and reproving the backsliding Methodists in New York, will perpetuate her humble name to the latest posterity.

The *fourth* regular General Conference met in the city of Baltimore, in May. Bishops Coke, Asbury, and Whatcoat were present. From the Canada preachers, Joseph Sawyer was chosen delegate, with the other delegates from the New York conference. The rule of the Church was, to expel a member who married with an unawakened person; now altered, to be put back on trial. Bounds to the seven annual conferences were now fixed, and Upper Canada was assigned to the New York Conference.

*New York Conference.—Upper and Lower Canada District.*

Samuel Coate, *Presiding Elder.*

Niagara and Long Point,—D. Pickett, L. Bishop.....	627
Bay Quinte,—Sylvanus Keeler, Reuben Harris.....	518
Home District,—Wm. Anson.....	70
Oswegotchie,—Thomas Madden.....	441
Ottawa,—Samuel Howe.....	89
Montreal,—Martin Ruter.....	12
River le French,—Nathan Bangs.	

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Members, 1750

John Robinson, after travelling the Ottawa and Niagara circuits, and the whole district as Presiding Elder, retired from the work, married, and settled on a farm near the Bay of Quinte shore. He was a man of good intellectual abilities. In after years, he became melancholy and deranged in his mind. He was living in the year 1837. He would remain

in his room for days, in solitude and silence, with the exercise of walking up and down. Sometimes he would venture out, and take long journeys, offering to preach. It is said that he took offence at the Methodist system, and was writing a book against it. He suffered his hair and beard to grow when white, which made his age have quite a venerable, patriarchal appearance. He was taken on trial in 1794, and travelled six years before he came to Canada. His last circuit previously was on the Mohawk river. The year after he left the Canadian work, he travelled a circuit in Vermont; and the next year he is reported among those locating from "bodily weakness or family concerns."

Peter Vannest ceases his connexion with the Canadian work. He began his labours in 1796, in New Jersey. Another circuit was in Connecticut. He was first connected with Canada, when on two circuits in Vermont. He followed Lorenzo Dow on the Essex circuit, including two townships of Lower Canada. He baptized, by sprinkling, pouring, and immersion, no less than 400 persons on this circuit. He was obliged to cross the Mississquoi river, when winter came, but the horse-boat was sunk, and he crossed in a canoe amidst the drift ice. He was obliged to pursue his work, on the Lower Canada side of the river, on foot. He thus travelled a hundred miles—most of the way through the woods and deep snow, without a track—sometimes stepping into spring holes up to his knees in mud and water. Some of his appointments required him to travel on the Mississquoi bay, covered with ice, and two or three inches of water on the top, wearing shoes, having no boots. When in Canada, on the Bay Quinte circuit, one of the journeys was thirty-four miles through woods. He, and probably other preachers, used to carry oats in his saddle-bags, to feed his horse. On the Oswegotchie circuit some of the appointments had twenty miles of woods between them. He was noted for zeal in enforcing plainness of dress on the members.\* From Canada he went to labour in New Jersey.

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\* "Of Peter Vannest he remembers as characteristic that his piety developed itself in a zeal for plainness of dress, which he evinced by example and precept, to an extent that, with all our conscientiousness on this point, we cannot help thinking Peter carried to an extreme. He wore no buttons on his coat—but fastened it with hooks and eyes. And he bore hard on all who did not come up to his ideal of plain-

Joseph Sawyer, also, now leaves the province, after travelling here four years, and receives an appointment in New York state. But he returns again after two years' absence, and we have now to welcome back Samuel Coate, who is appointed to the charge of the entire Canadian work.

A new part of the country was entered, and a new circuit begun this year, called Riviere La French in the Minutes, by mistake,—properly, River Thames. Settlers had been creeping up this river, which empties into lake St. Clair, for some years, and now a considerable number of people were in the fertile valley of the river, and in the townships along the north-west shore of lake Erie.

"This year, also, Nathan Bangs solicited and obtained the appointment of a missionary to a new settlement on the River Thames, in Upper Canada. This place had long been on his mind as a promising field for missionary labour, and he had frequently offered himself to explore it in the name of the Lord, but his presiding elder objected, on account of the feeble state of his health and the unhealthiness of the climate.†

"While at the conference in New York this year, he made known his desires and impressions to Bishop Asbury, and he ap-

ness. "Father Bailey," late of Moulinette, informed me that when a young man he went some distance to a Quarterly Meeting and Vannest was there. In the course of the evening on Saturday the preacher detected that young Bailey had on his spruce new coat a row of brass buttons too many in front, as well as the superfluous ones behind, and denounced it as a most unallowable instance of pride and vanity. The young convert was very anxious to be a Christian in all respects, and thinking the preacher must be right, very deliberately took out his pocket knife and cut them off; and made his appearance among the people the next day minus the superfluous buttons."—*Carroll*.

† "Perhaps no part of our country is more subject to fever and ague, or "lake fever," as it was called, than that along the banks of the river Thames, occasioned by the stagnant swamps which are formed a little distance from the river on each side, and the unwholesomeness of the water which the people were obliged to use. The missionary arrived there in the month of August, and in the month of September the fever began to rage; and during its progress, in almost every family less or more were sick, and in some instances every member of a family was prostrated at the same time, though it seldom proved mortal.

When the missionary first visited their houses, he was generally presented with a bottle of whiskey, and urged to partake of it as a preservative against the fever; but he declined the beverage, and told them they might, if it so chose, drink their whiskey, and he would drink water and tea, and see who would have the better health; and when the fever commenced its ravages, as above described, so that he could visit scarcely a house without seeing more or less sick, he constantly travelled the country in health until about the close of the sickly season, when he too was seized with the prevailing disease, but by timely remedies he escaped with only three paroxysms. This is mentioned chiefly to show the mistaken notion under which many people labor, who suppose that the use of ardent spirits is a preventive against any epidemic disease. It is believed that it induces it in nine cases out of ten, instead of preventing it."

pointed him a missionary to that place. He accordingly left the city of New York in the latter part of the month of June, went into Upper Canada by the way of Kingston, thence up the country along the north western shore of Lake Ontario to the Long Point circuit, and thence on through Oxford to the town of Delaware, on the River Thames. Here he lodged for the night in the last log hut in the settlement, and the next morning, as the day began to dawn, he arose and took his departure, and after travelling through a wilderness of forty-five miles, guided only by marked trees, he arrived at a solitary log house about sunset, weary, hungry, and thirsty, where he was entertained with the best the house could afford, which was some Indian pudding and milk for supper, and a bundle of straw for his bed. The next day, about twelve o'clock, he arrived at an Indian village on the north bank of the River Thames, the inhabitants of which were under the instructions of two Moravian missionaries. While there the Indians were called together for worship, which was performed in a very simple manner, by reading a short discourse, and singing a few verses of a hymn. The missionaries and the Indians treated him with great respect and affection, and seemed to rejoice in the prospect of having the gospel preached to the white settlements on the banks of the river below.

"About 3 o'clock, P. M., he arrived at the first house in the settlement, when the following conversation took place between the missionary and a man whom he saw in the yard before the house. After the introductory salutation, the missionary inquired, "Do you want the gospel preached here?" After some deliberation, it was answered, "Yes, that we do. Do you preach the gospel?" "That is my occupation." "Alight from your horse, then, and come in, will you?" "I have come a great distance to preach the gospel to the people here, and it is now Saturday afternoon, tomorrow is the Sabbath, and I must have a house to preach in before I get off from my horse." After a few moments of consideration, he replied, "I have a house for you to preach in, provender for your horse, and food and lodging for yourself; and you shall be welcome to them all if you will dismount and come in." Thanking him for his kind offer, the missionary dismounted and entered the hospitable mansion in the name of the Lord, saying, *Peace be to this house*. A young man mounted his horse and rode ten miles down the river, inviting the people to attend meeting at that house the next morning at ten o'clock, A. M.

"At the time appointed the house was filled. When the missionary rose up, he told the people that whenever a stranger makes his appearance in a place the people are generally anxious to know who he is, whence he came, where he is going, and what his errand is among them. "In these things," said he, "I will satisfy you in few words." He then gave them a short account of his birth and education, of his conversion and call to the ministry, and the



motives which induced him to come among them, and concluded in the following manner: "I am a Methodist preacher, and my manner of worship is to stand up and sing, and kneel in prayer; then I stand up and take a text and preach, while the people sit on their seats. As many of you as see fit to join me in this method, you can do so; but if not, you can choose your own method." When he gave out his hymn, they all arose, every man, woman, and child. When he kneeled in prayer, they all, without exception, kneeled down. They then took their seats, and he stood up and gave out his text, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" and he preached, as he thinks, with the Holy Ghost sent down from heaven. Having concluded his discourse, he explained to his audience his manner of preaching, by itinerating through the country, his doctrine, and how supported, &c. He then said, "All you who wish to hear any more such preaching, rise up"—when every man, woman, and child stood up. He then told them they might expect preaching there again in two weeks.

"Such a commencement, in a strange place, he considered as a token for good. He then sent on appointments through the settlements along down the river, which he filled in a manner similar to the above, and was everywhere received with great cordiality. He proceeded down the shore of Lake St. Clair, visited Sandwich on the Canada side of the outlet of the lake, crossed over to Detroit,\* and preached in the Council House, thence to Fort Malden, and down the shore of Lake Erie, in a settlement made up of Americans, English, Scotch, Irish, and Dutch emigrants. The people everywhere flocked together to hear the word.

"A more destitute place he had never found. Young people had arrived to the age of sixteen who had never heard a gospel sermon, and he found a Methodist family who had lived in that country seven years without hearing a sermon preached. But although the people generally were extremely ignorant of spiritual things, and very loose in their morals, they seemed ripe for

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\* Detroit, at that time seemed to be a most abandoned place. On his second visit the missionary was introduced to a Congregational minister, who told him he had preached in Detroit until none but a few children would come to hear; and, said he, if you can succeed, which I very much doubt, I shall rejoice. On the third visit, which was on Sabbath, sure enough, only a few children came to the place of worship, and no one appearing to take any interest in hearing the gospel preached there, our missionary shook off the dust of his feet as a testimony against them, and took his departure from them. In about four weeks after this the town was consumed by fire. The report was that it took fire from a man smoking a segar in a stable, and the house, being chiefly built with wood, the flames spread so rapidly that nearly every house on each side of the main street was consumed.

It was, however, soon rebuilt, and has since greatly flourished, and now we have a large and influential church in that place.

the gospel, and hence received and treated God's messenger with great attention and kindness. He continued among them about three months, when he left them for the Niagara circuit, intending to return again soon, but was prevented. He was succeeded the next year by William Case, who was instrumental of great good to the souls of the people. Societies and a regular circuit were formed, which have continued to flourish and increase to the present time.\*

The moral condition of the settlers was indeed lamentable. They had no means of grace, and little desire for any, loving drinking, dancing, horse-racing, and other sports. A Baptist exhorter, from the United States, used to have meetings occasionally, but was highly prejudiced against the Methodists, and brought the people to have similar feelings. Nathan Bangs was the first Methodist preacher on the Thames, the St. Clair, and the north-western shore of Lake Erie. On his first visits, a number of houses were opened for him to preach in ; but, through the Baptist, they were soon closed again. A rich man had opened his house for preaching, and afterwards turned the preacher out of doors, in the presence of the congregation,—when taking out his handkerchief, and lifting his feet, the preacher “wiped the dust off as a testimony against them.” A few months after the affairs of this man began to reverse. He learned to drink, and became a drunkard. His wife went off with another man. His children ran to ruin. In years after, he wandered about as a vagrant, indebted to friends for daily food. In 1833, he was visited by the preacher on the Gosfield circuit, who found him on the verge of the grave with no preparation, and no desire for it. His mind was weak, and his body enfeebled by disease. He lived in ignorance and disobedience to God, and so he died.

1805. The commerce of the provinces increased with the population ; and now 146 vessels visited Quebec in the season, aiding emigration to the country as well as the trade. Two newspapers were published in Quebec, the *Gazette* and *Mercury* ; and one in Montreal, the *Gazette*. A French paper was soon added, *Le Canadien*, as the organ of the French people. In this year the battle of Trafalgar was fought, when the Admiral, Lord Nelson, fell.

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\* Bangs's History of M. E. C.

*Upper Canada District.*Samuel Coate, *Presiding Elder.*

Long Point,—Luther Bishop.....	125	
Niagara,—Gershom Pearce.....	500	
Yonge Street,—Daniel Pickett	}	80
Smith's Creek,—Thomas Madden		
Bay Quinte,—Henry Ryan, Wm. Case.....		510
Oswegotchie,—Sylvanus Keeler, Nathan Bangs....		457
Ottawa,—Robert Perry.....		95
Montreal.....		20

Members, 1787

A preacher now comes into Canada, who became a very useful and eminent man in the connexion, although his end was not so well as the beginning. Henry Ryan was taken on trial in 1800, and was appointed to Vermont for three years. The next two years, he was on the Plattsburgh circuit in New York state. He was an Irishman, and of a bold energetic nature, with powerful voice, and well suited to the times and the work. In Vermont, he used to meet Elijah Hedding, his assistant preacher, (afterwards bishop,) at an intersection of roads. His usual salutation and encouragement was, "Drive on, brother; drive on! and let us drive the devil out of the country!" When on the Plattsburgh circuit, a small company of professing christians who lived far in the woods, sent for him to preach. From the settlement to the public road, there was no path. So the people gathered, cut out the brush, felled and cut up some of the large trees in the way, and opened a tolerable path for his horse. Where the new path and the public road joined, they blazed a large tree, and wrote on it, with an index pointing to the new path, "Brother Ryan, turn down here." He now is appointed to the Bay of Quinte circuit, with Wm. Case, a pious young man, of a fine voice and good singing abilities, having more of the talent of affectionate exhortation than preaching, and now beginning his itinerancy; a man who had much to do with the progress of the work of God in Upper Canada, and especially with the establishment of missions among the Indians. He was born in Massachusetts, in 1780, and converted in 1803.

## FIRST CAMP MEETING.

As these meetings were prevailing in several of the states, and were attended with remarkable revivals of the work of God, some of the preachers after conference resolved on having a camp meeting in Canada. The Bay of Quinte circuit was selected, and the spot was a field of Peter Huff's, on the Hay Bay shore, and near the chapel in Adolphustown. The field was sprinkled with logs, which served for seats. The meeting was conducted by the two circuit preachers, but Pickett, Keeler, Madden, and Bangs, were present. A few persons had tents in the field, made by poles, and covered with cotton or linen sheets and blankets. A boat load of Methodists went down from Sidney. The attendance was not large, and scarcely exceeded a hundred persons at any one service, excepting Sunday. The services began on Friday, ended on Monday, and were accompanied by a great display of the awakening and converting, as well as sanctifying, grace of God. A little incident produced a great impression on the heedless youth present. The signs of conviction and penitence seen on some sinners at the meeting, the young men disbelieved, and boldly told the preachers, they were the effect of scaring. At one of the services, when the congregation rose from prayer, a lad of eleven years of age, living at Casey's Point, remained kneeling, weeping, and agonising in prayer for mercy, at the hands of a gracious God. Ryan noticing came to the place, and called the young people to come and see the sight. He asked whether what they saw could be done by scaring, for the sermon was not begun. They all acknowledged that scaring could not be the cause, and that it must be something else. "Well," said the preacher, "it will do the lad no harm if we pray for him. So let us all kneel down and pray." Gradually the youths believed in a spiritual influence, and soon after felt it. On the Sunday, awful sensations were produced under the preaching of the Gospel, many bowing before the Lord in fear and penitence, while the pious were filled with joy unspeakable and full of glory. A great revival of religion was the consequence of this meeting, particularly on the Bay of Quinte and Oswegotchie circuits, which eventuated in the

conversion of hundreds of souls. The meeting was quite orderly, compared with camp meeting in after years. Indeed, the people were yet in their happy simplicity, and had not learned how to be mischievous.

1806. *Upper Canada District.*

Joseph Sawyer, *Presiding Elder.*

Long Point,—Thos. Madden .....	120
Niagara,—Thos. Whitehead, Robert Perry. ....	520
Yonge Street,—Daniel Pickett, .....	30
Smith's Creek,—Luther Bishop, .....	76
Bay Quinte,—Henry Ryan, .....	656
Oswegotchie,—Gershom Pearce, Wm. Case, .....	558
St. Lawrence,—Sylvanus Keeler, .....	

*Lower Canada District.*

Samuel Coate, *Presiding Elder.*

Montreal,—Samuel Coate .....	20
Quebec,—Nathan Bangs ... ..	
Ottawha,—Andrew Prindle, .....	105

Wm. Snyder, missionary to the French,

*New York Conference,—Ashgrove District.*

Dunham and Fletcher,—Henry Eames, Reuben Harris.

*New York Conference,—Vermont District.*

Stanstead,—Philip Ayer.

The Home District circuit, which seems to have included all the ground then settled between the Bay of Quinte and the Niagara circuit is now divided. The centre of this vast circuit was York, with Yonge street on the north, a road 36 miles long, leading to lake Simcoe, and now slowly settling. Last year and now the Home district circuit is called Yonge street,—a name yet retained for a small part of the original circuit.

A new circuit was begun last year called Smith's Creek,—the stream which passes through the town of Port Hope. It comprehended a part of the Prince Edward District, with the Belleville country, and all the road from the Trent to the border of the Yonge street circuit. Though the Yonge street and Smith's Creek circuits were of large extent, yet the population was scanty, and the preaching places few, yet far asunder.

A preacher might ride through a township before he found the little settlement and the log house in which he was to preach ; and a couple of townships, before he came to the next appointment, where a new congregation was to hear his voice. Even twenty years after, it was no unusual circumstance, to have a township or two townships to lie between the first appointment and the next ; and occasionally, as on the Ottawa circuit, a preacher would ride through three townships to find the little society and congregation.

Another new circuit is begun, called the St. Lawrence, which seems to have embraced the country each side of the river St. Lawrence, towards Cornwall. In embracing parts of the New York state and Upper Canada, the circuit resembled the border circuits in Vermont and New Hampshire. But a circuit with a rapid and broad river between was necessarily both inconvenient and dangerous. The St. Lawrence circuit is long kept on the Upper Canada district ; but in after years, it was altogether in the New York state, and on the south side of the river. Still, the Canadian Presiding Elders had the inconvenience of crossing every three months to hold the circuit quarterly meeting.

The work is so advancing in Canada, that a second district is formed of the Lower Province,—excepting the southern borders, taken in by border circuits. Samuel Coate is the Presiding Elder, and the preacher for Montreal ; while Joseph Sawyer, returning to Canada, is over the Upper Province.

The New York conference now receives on trial two men, who continued many years in the Canadian work, steadfast and useful preachers, and died in Upper Canada. Thomas Whitehead was born in Dutchess County, New York, in 1762, and converted and united to the Methodist society in 1780. He seems to have laboured as a local preacher for some time, and then was sent—probably by Dr. Coke—to Nova Scotia. His name occurs in the Minutes of 1791, as stationed at Liverpool, Nova Scotia, with William Black, as the Presiding Elder over seven circuits, and 730 members. The appointments in the British Lower Provinces do not come on the American Minutes again, only the numbers in society, and in 1795 those were 1000. After this, the numbers are omitted also. Mr. Whitehead's name is not on the Minutes until 1806, when he

is received on trial. Why a preacher of several years standing was thus received is not stated. The way of transfer from the British Conference to the American Conference was not yet begun. It is possible he was not in the itinerant work when he returned from the Provinces. However, he was ordained, after two years' trial, an Elder (in 1808), doubtless on account of his previous labours. After his appointment to Canada, he set out on his journey from Albany, with his wife and six children. They had great trouble in getting to the lake Ontario, and as great in coasting the lake in an open boat. By the time the boat reached the Niagara river, six weeks had been consumed in the journey, and during the most of the time, the family subsisted on boiled wheat.

The other preacher received on trial, was Andrew Prindle, born in Prince Edward District, in 1780,—one of the earliest births in Upper Canada,—and one of the first of Canadian birth going into the Methodist itinerant work. He begins his labours on what was for many years the roughest circuit in the work,—and where a number of others began their itinerancy,—the Ottawa. A young preacher in the Methodist work should be thankful to have the worst first, and not the worst afterwards. It will tend to his after content, thankfulness, and submission both to God and the elders of the church. And those having the appointing power will most benefit young preachers, no matter how great their talents or self-esteem, by letting them sojourn for a time among the least and lowest places in our Israel. To place a promising youth at once in the first position, so that afterwards there can be nothing but retrograde, is neither beneficial to the youth nor the church, as the trial has often taught. However, though the Ottawa circuit was a rough circuit, perhaps no preacher ever reflected on the people and journeys without pleasure.

A preacher is now stationed at Quebec, and another is sent to labour among the French of Lower Canada.

“Nathan Bangs volunteered his services for Quebec. After spending a few weeks in Montreal, to supply them until their preacher, Samuel Coate, arrived, he sailed down the River St. Lawrence for Quebec, and arrived there on Saturday morning. Having a few letters of introduction, he delivered them, and by great exertions succeeded in hiring a room and getting it seated

that day, and he preached his first sermon on the Sabbath morning following to a tolerable congregation.

The majority of the people of Quebec were French Roman Catholics, bigotedly attached to all their peculiarities, and, of course opposed to all Protestant innovations. The next in number and influence were the members of the Church of England, and next to them the Church of Scotland, all manifesting a deadly opposition to Methodism. He found, however, a few who received him cordially, though with much timidity. Among others he called on a Scotch missionary by the name of *Dick*, who had succeeded in collecting a small congregation, and was treated by him with much affection and respect.

"It would doubtless be uninteresting to the reader to enter into a detail of the difficulties with which he had to contend, the mental trial he underwent in striving to plant the gospel in that hardened place, with but small means of support, and few to countenance his undertaking. For a while the congregation was respectable, as to numbers, but they soon dwindled down to not more than a dozen steady hearers, and not more than three or four of these seemed to be under religious impressions. He has frequently held a prayer meeting with only one besides himself, though inwardly conscious of the divine approbation, yet with but faint hopes of success. He, however, formed a small society, which, under more faithful and skilful labourers, has since increased to a considerable number, and Methodism has now a firm standing in Quebec.

"An attempt was also made this year to establish a mission for the benefit of the French Catholic population of Lower Canada, and William Snyder, who understood and could preach in the French language, was appointed to this service. He entered upon his work in a French settlement, in the vicinity of the Ottawa river, and for a time was cordially received and listened to with much attention, so that great hopes were entertained of a successful issue of his labours. Having occasion, however, to be absent from his field of labour for a few weeks, the parish priest took the opportunity to go among the people and warn them of the danger of hearing the "Protestant heretic," threatening them with excommunication—which, in their estimation was a sure prelude to damnation—if they did not desist. This so wrought upon their fears, that, upon the return of brother Snyder not a soul dared to hear him or receive him into his house. He was, therefore, reluctantly compelled to abandon the enterprise in despair, nor has anything been done effectually for those people since. The charms of Roman Catholicism still hold them in bondage to their priests."\*

Two circuits on the southern border of Lower Canada, Dunham and Stanstead, are for the first time mentioned in the

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\* Bang's History M. E. C.



**Minutes.** As they were Canadian circuits, with Canadian titles,—although some preaching places on the American side were probably included,—they deserve to be introduced in this work. And what information can be found of that border work, will be given, as the history goes on.

#### DEATH OF BISHOP WHATCOAT.

The American and Canadian Methodists and preachers were now called to mourn the loss of their bishop. Richard Whatcoat was born in Gloucester, in England, 1736; converted, 1758; sanctified, 1761; began to travel, 1769; came to America, 1784; became superintendent or bishop, 1800; died at Dover, in Delaware, July 5th, 1806. He never came to Canada; but in the United States he was noted for gravity, sincerity, and simplicity. In the Minutes, he is called an "apostolic man of God." "Dead to envy, pride, and praise." "Whoever heard him speak an idle word?" After his 70th year, he travelled annually three or four thousand miles. In his last illness, he "was a prodigy of pain and patience for thirteen weeks." Like Bishop Asbury he never married.

The work of God was spreading fast all over the United States. Bishop Asbury wrote from Maryland, in July:—

"I have good reasons to believe that upon the eastern shore, 4000 have been converted since the 1st of May, and one thousand sanctified, besides souls convicted, and quickened, and restored. Our Pentecost for sanctification is fully come in some places. • Ten camp-meetings north of New York in about two months, and more laid out. • • Now, I think, we congregate two millions in a year, and I hope for 100,000 souls converted, convicted, restored, or sanctified. The whole continent is awake. I am on a route of 3000 miles from and to Baltimore. Such a work of God, I believe, never was known for the number of people."

1807.—The war with France had continued with some interruptions, and great success had attended the British arms, which had lately captured the Cape of Good Hope from the Dutch, allies to the French. Lieut. Gen. Craig was now governor of Canada. In the third session of the fourth parliament of Upper Canada, an act was passed to aid education. As the Province was divided in eight districts, a grammar school was appointed, and £100 a year given, to each. Thus eight district schools sprung up, offering a better education

than the common schools; but, for many years, few boys were taught in them. Parents could not spare their sons, did not desire for them a higher education, could not defray the expense, or (the principal reason) the school was at a great distance from home. Those who lived in the vicinity of the school, and not the district generally, obtained the most benefit. In Upper Canada the second newspaper, the *Upper Canada Guardian* in opposition to the Government was now begun.

Sylvanus Keeler, who commenced travelling in 1795, now retires from the itinerant work. He had travelled four years on the Bay of Quinte circuit, two on the Oswegotchie, one on the Niagara, and the last year on the St. Lawrence. He settled on a farm in Elizabethtown, near Brockville, and usefully laboured as a located minister all his days. When old he was venerable in appearance. His hair wool white, long, flowing down on his shoulders. His voice was deep yet soft, as the roll of thunder in the distance. One who heard him preach, exclaims, "O such a voice! I never heard its equal." He lived and died a good man.\*

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\* "The name of Sylvanus Keeler converted and raised up into the ministry in Canada, in the Elizabethtown country, not far from where Brockville now stands, is worthy of being rescued from oblivion. He had had no advantages of an early education; and who, when he first began speaking in public, it is said, could scarcely read a hymn. But, by assiduously industrious efforts, he so far surmounted this defect as to become possessed of tolerable attainments in English. He had, moreover, endowments natural and of divine bestowment which went far to counterbalance the defect referred to. His person was commanding and even handsome. His voice for *speaking* at least (and, if I mistake not, for *singing* also, a means by which our early Methodist preachers made so lively an impression) was excellent. It was clear, melodious and strong. The distance at which the old people say he could be heard was marvellous. His spirit and manners too were the most bland and engaging. And his zeal and fervor in his Master's cause knew no bounds and suffered no abatement. He travelled for several years while Canada was yet the newest and the poorest, and the preachers were the worst provided for. He was often three months at a time from his wife and family of small children. The story of their destitution and the shifts they were put to, to exist, in those seasons of destitution, might bring tears from eyes "the most unused to weep." No wonder that his return to them was always considered a Jubilee. When the season of his periodical visit drew near, his little ones, as they informed the writer in after years, would mount the fence, and strain their eyes to get the first glimpse of their returning father, often for hours, and even days, before his appearance. In view of such privations, could any one blame him for "loitering," and making provision for those for whom he was the natural provider? But he did not cease to be useful when he ceased to itinerate. He was greatly beloved and respected by the people in the surrounding neighborhoods, and made very instrumental of good to them. And after his family grew up, and were able to provide for themselves, "Father Keeler," as he was now called, extended his labors to greater distances from home, carrying the Gospel to the destitute settlements of immigrants beyond the Rideau. His last labour of love was that of holding a Quarterly Meeting in the "Boyd Settlement," beyond the Mississippi. His name is even still like "ointment poured forth" in all the region from the St. Lawrence to the settlement beyond the last mentioned river. And his piety lives in the persons of his descendants, who have been the faithful adherents of the Wesleyan cause through every vicissitude. Thus it is, that "he being dead, yet speaks" for that Master whose truth he so zealously proclaimed while living."—Carroll.

*Upper Canada District.*Joseph Sawyer, *Presiding Elder.*

Long Point,—Henry Ryan.....	156
Niagara,—N. Bangs, T. Whitehead, N. Holmes.....	704
Yonge Street,—Andrew Prindle.....	45
Smith's Creek,—Robert Perry.....	100
Bay Quinte,—Luther Bishop, Elias Pattie.....	696
Oswegotchie,—D. Picket, I. B. Smith, C. Hulbert..	529
St. Lawrence,—Samuel Cochran.....	20

*Lower Canada District.*Samuel Coate, *Presiding Elder.*

Montreal,—Thomas Madden.....	20
Quebec,—Samuel Coate.....	
Ottawa,—William Snyder.....	105

Members, 2,250

New York Conference,—Dunham,—Gershom Pierce	291
New England “ Stanstead,—Levi Walker...	124

The members on the two border circuits are given, but we cannot distinguish the members on the one side of the border from the other. Isaac B. Smith is a young preacher now beginning his ministry on the Oswegotchie circuit. He was a useful man, and continued in the Canadian work a number of years.

It seems that Nathan Bangs was changed from Niagara to Montreal by the Presiding Elder. The cause, nor whether Thomas Madden laboured in Montreal, is not apparent. A young preacher called John Richards was sent to help,\* and joined the Roman Catholics.

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\* “When the writer of this history was stationed in Montreal in 1807—having been changed by the presiding elder from Niagara to Montreal—Mr. Richards came there with a special recommendation from Bishop Asbury as a missionary. He was received with cordiality, and preached in our house with acceptance, and gave great satisfaction to the people. After being there about two weeks, at his request, he was introduced to a Catholic priest in Montreal, and afterward visited him nearly every day, without any suspicion being entertained of an intention on his part to leave us. At length, from various conversations had with the writer and several other members of the Methodist Episcopal Church, in which Mr. Richards pleaded the cause of the Roman Catholic Church, suspicions became rife that he was a Catholic, and great anxiety in the little society was felt on his account.

“Within a few days after this became public, our doubts were all dissipated by receiving from him a written protest against the Methodist Societies, as a continuation of an ancient heresy which had long afflicted the church,” declaring that he

1808. The settlements in Upper Canada were increasing in number, and spreading in every direction. The frontier of the country was fast filling up. Persons were taking up land several miles from the water's edge. Some had ventured to take up land in the second tier of townships, in the midst of the wilderness, and many miles from any habitation. The population was now increased to about 70,000 souls. The importation was chiefly liquors and groceries, which, by the St. Lawrence and the United States, brought a revenue of nearly £7000. The bulk of the inhabitants manufactured and wore their own clothing. The way of trade was mostly by barter, as gold and silver were scarce, and there were no bank to issue a paper currency. Intemperance was very prevalent, and schools were scarce. The youth were too fond of foolish amusements.\*

At the General Conference, a new bishop was elected, Wm. McKendree, who was born in Virginia, 1757. Began to travel in 1788. He had given much aid to the revivals by camp

withdrew all connection with them, but that he should carry with him "into the bosom of the holy church a sincere regard for their welfare, and prayers for their salvation." After passing through the preliminary steps, he became, in a very short time, a priest in the Roman Catholic communion, and remains such to the present time. The reasons for this step remain unexplained, as Mr. R. declined giving any other than those contained in his written protest. It may, however, be proper to add that Mr. R. was born and reared in the Romish Church, and received an education in Georgetown, D. C. Here, while a youth, he was professedly awakened and converted under the Methodist ministry, joined our church, and entered the travelling connection on trial in the Baltimore Conference, in the year 1804. Whether it was from an early bias in favour of Roman Catholicism, from which he was never entirely delivered, or from a supposed conviction of the truth of its doctrine and usages, and a belief that he could, by entering that communion, become more extensively useful, are questions which are left to be solved in that day which shall disclose the secrets of all hearts. So far as is known to the writer, Mr. Richards has maintained a reputable standing in the church to which he attached himself."—*Bangs' History*.

\* One of these was the Charivari,—an ancient custom, supposed to have commenced in the Provinces of Old France; from thence, spread over the whole kingdom; and so was transplanted by the earliest settlers into Canada, and has been kept up ever since. Like every other amusement, exciting mirth, it was in much favour. At first it was a more respectful attention than at present, and was only given to persons in high life. Formerly, only second marriages, or marriages considered unequal, obtained the charivari, but in late years, whenever there was an opportunity. From the French the custom spread into the English settlement, and is now common in Upper Canada as in Lower Canada. One part of the amusement is to dress in masks and by night. Another is, to make a medley of odd noises; as by drums, kettles, tins, horns, whistles, guns, shouts. A third is to extort drink or money from the persons just married. In these amusements great annoyances often occur, and sometimes fighting, wounds, and death. They are not so common in towns as in the country settlements, and are now regarded as pests from the vulgar, than sources of innocent amusement.

meetings in the west. It was now arranged that the General Conference should hereafter be formed of delegates from the annual conferences, according to the number of preachers, and such has been the mode ever since.

*Lower Canada District.*

Samuel Coate, *Presiding Elder.*

Quebec,—Samuel Cochran.....	13
Montreal,—Thomas Madden .....	16
Ottawha,—Wm. Snyder.....	117

*Upper Canada District.*

Joseph Sawyer, *Presiding Elder.*

Cornwall,—Wm. Snow .....	35
St. Lawrence,—Chandley Lambert.....	43
Augusta,—Daniel Picket, John Reynolds .....	347
Bay Quinte,—Ninian Holmes, Cephas Hulbert.....	649
Smith's Creek,—Elias Pattie .....	105
Yonge Street,—Robert Perry.....	45
Niagara,—Henry Ryan, Isaac B. Smith.....	791
Ancaster,—Wm. Case.....	
Long Point,—Thomas Whitehead .....	195

Members, 2,360

New York Conference—Dunham,—Oliver Sikes...	307
New England " Stanstead,—Charles Virgin	119

After several attempts to form a society in Quebec, a few members is reported on the Minutes. Considering that the population of Quebec is chiefly French, surprise may be felt that the preachers wasted their strength in the capital of Canada. Still, there were emigrants from the British isles, settled in the town, carrying on trade and commerce. In the citadel on Cape Diamond, rising 350 feet above the level of the water, and the strongest fortress in the world, is always a body of soldiers, some of which, generally, have been brought up in, or inclined to, the Methodist connection. We have seen that occasionally a Methodist soldier from the fort preaches to his comrades. Besides, Quebec is the port of embarkation for Europe; and as travellers have to remain waiting for the ship, the Methodist traveller would gladly spend his Sabbath as at home. Quebec, too, is the chief port for emigrants to land

when they come to Canada. For the sake of the thousands of Protestant, and especially Methodist, emigrants, a Methodist minister in Quebec was very desirable. Also, Quebec is the great lumber mart, for the lumber men and merchants of Canada. Hither they and their rafts come sailing down the St. Lawrence,—some from the settlements on the lake Ontario, some from the Trent river and the shores of the Bay of Quinte, some from the various tributary streams of the St. Lawrence, but chiefly from the dark brown Ottawa river, rafts flowing into it from all its streams and lakes,—and hither come the English fleets with their crews and merchants, seeking the pine, the oak, the elm, of the Canadian forests. Many of the travellers from the east and the west are religious persons, or of Methodist parentage and inclination, and a day in the courts of the Lord, when afar from home, is sweet and salutary. Such convictions seem to have induced the preachers to visit and continue to visit the city of Quebec. And patience was at last rewarded, for Methodism found a strong hold in the great fortress of the American continent.

The old and familiar name of *Oswegotchie* is now dropped, and no more found among the list of circuits in Canada; a name rendered notable as connected with the labours of Losee and Wooster. The first year's toil brought 90 members. Wooster's labours brought up the number to 206. Last year the number was 529. The country is now tolerably well settled in the front townships. From Elizabethtown to Cornwall is a long strip of country, required three preachers, to do the work. Now the old circuit is divided into two parts; and Augusta and Cornwall, come upon the list.

The country around the head of lake Ontario and Burlington bay, which had been connected with the Niagara circuit, was now separated, and formed into a new circuit, called Ancaster. The settling of the country was begun by loyalists, unmolested after the revolution; many of whom fought in the corps, called Butler's Rangers, noted for courage and stratagem. The settlements were now much improved, the roads tolerably good, and the people pretty comfortable in worldly circumstances. The Ancaster circuit was a favourite circuit with the preachers, and embraced, for many years, the ground now covered by the district of Hamilton.

1808

1808

94

1809. The most important event this year in the civil history of Canada, was the introduction of steam in the navigation of the St. Lawrence river. John Molson, an enterprising merchant of Montreal, was the first who put a steamboat on the Canadian waters. He called her the *Accommodation*. She shot out into the current, with ten passengers, November 3rd, proceeded down the river, and in 36 hours arrived safely in Quebec,—the whole city being on the shore to witness the wonderful sight. The fare was nine dollars up to Montreal, and eight down to Quebec. Fulton's first steamboat on the Hudson river was prior; but Molson's was the second built in the new world, as a substitute for the oar and the sail.

*Lower Canada District.*

Samuel Coate, *Presiding Elder.*

Quebec,—George McCrackin.....	35
Three Rivers,—Joseph Samson.....	
Montreal,—Joseph Scull.....	28
Ottawha—Thomas Madden .....	116

*Upper Canada District.*

Joseph Sawyer, *Presiding Elder.*

Cornwall,—Elias Pattie .....	40
St. Lawrence,—William Snow .....	65
Augusta,—Ninian Holmes .....	347
Bay Quinte,—Chandley Lambert, Jos. Lockwood ..	632
Smith's Creek,—Cephas Hulbert.....	130
Yonge Street,—John Reynolds.....	102
Niagara,—Henry Ryan, Robert Perry .....	550
Ancaster,—Andrew Prindle .....	300
Long Point,—Thomas Whitehead .....	195

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2361

Detroit,—William Case, missionary.

New York Conference—Dunham,—Lansford Whiting 262

New England " —Stanstead,—Squire Streeter. 165

The Michigan territory, between lake Huron and the St. Clair on the one side, and the Michigan lake on the other, was now a great wilderness, with some tribes of Indians and a few hundred white settlers. The country, joining Canada, was early found out by the French, who in the end of the 17th century founded Detroit,—building a fort, and establishing trade

with the Indians. To the white settlers in Detroit and neighbourhood, Wm. Case was now sent as a missionary. This circuit also included the English settlements on the Thames, from the Moravian town to the St. Clair lake, and along lake Erie, especially townships of Colchester and Gosfield, settled as early as 1790, chiefly by people of German origin from the U. S. The opposition which Nathan Bangs experienced had ceased, and his patience had set the people to reflect. The Baptist exhorter was changed, and received the preacher with open arms. The way being open, the Gospel spread fast among the people, like fire through dry stubble. The work went on and prospered until the breaking out of the war. The townships east of Oxford, towards Long Point, were not settled until the war closed, from 1816 to 1822. A missionary in those days, when no Missionary Society existed in the Methodist Episcopal Church, trusted in Providence for his support, and in bishop Asbury. The bishop in passing through the rich parts of the land, used to solicit donations from benevolent persons, to sustain the young men who volunteered to "break up new ground." Detroit was connected with the Upper Canada district for a number of years, and the Presiding Elder attended to the Detroit circuit as to those in Upper Canada.

At the mouth of the river St. Maurice, about half way between Montreal and Quebec, is a town called Three Rivers. It owes the name to the position of two small islands in the mouth of the St. Maurice, giving the stream issuing into the St. Lawrence the appearance of three rivers. It is one of the oldest places in Canada, and once possessed a great share of the fur trade. Seven or eight miles up the river is a great bed of iron ore, and iron forges, which did a great work in supplying the early settlers with pots, kettles, and stoves. The forges were at work long before the conquest of Canada by the British. Although the bulk of the people were French and Roman Catholics, yet, owing to the iron ore, many Englishmen were employed in making models and castings. For the spiritual benefit of these persons and their families, Three Rivers was added to the circuits, and Joseph Samson was the first Methodist preacher. It is said that he was born and ordained in Lower Canada; he had travelled two years, was now elected



deacon, and came to Three Rivers from a circuit in the Baltimore Conference.

1810. The seven Conferences now became eight, by the addition of the Genesee. The new conference was formed because of the increase of preachers and people in western New York and Upper Canada, requiring such accommodation; and made out of the Susquehannah and Cayuga districts, with Upper Canada. The Genesee Conference began with above 10,000 members, and embraced the both sides of the Upper St. Lawrence, lake Ontario, river Niagara, and lake Erie. After this, Upper Canada always remained with the Genesee Conference, until a Conference was established in the Province. Lower Canada, however, still remained with the New York Conference. The first Genesee Conference met at Lyons Ontario County, New York, July 20th.

*Genesee Conference,—Upper Canada District.*

*Henry Ryan, Presiding Elder.*

Cornwall,—Bela Smith .....	40
St. Lawrence,—Edward Cooper .....	66
Augusta,—Elias Pattie .....	404
Bay Quinte,—Thomas Whitehead, P. Covenhoven..	622
Smith's Creek,—John Reynolds .....	125
Youngs' Street,—Joseph Lockwood .....	111
Ancaster,—Daniel Freeman .....	320
Niagara,—Andrew Prindle, Joseph Gatchell .....	657
Long Point,—Robert Perry .....	180
Detroit—Ninian Holmes .....	78
	<hr/> 2603

*New York Conference,—Lower Canada District.*

*Jos. Samson, Presiding Elder.*

Quebec,—James Mitchell .....	40
Three Rivers,—John Samson .....	8
Montreal,—Joseph Scull .....	28
Ottawa,—Thomas Madden .....	116
St. Francis River—Robert Hibbard .....	116
	<hr/> 192
	2795
Dunham,—Heman Garlick, Tim. Minor .....	319
New England Conf,—Stanstead—David Kilbourn..	129

Along the river Richelieu, an attempt was made seven years since, to form a circuit, and failed. Now the river St. Francis is to be tried. This river has its source near the borders of New Hampshire, receiving the outflowings of the lake St. Francis, and passes through the eastern townships, mostly settling with American and English emigrants, discharging its waters into a large expansion of the St. Lawrence, forty miles below Montreal, called the lake St. Peter. The trial was attended with so much encouragement, that the St. Francis river continued among the Lower Canada circuits until the war.

A change now took place in the presiding elderships. Henry Ryan is elevated to the Upper Canada district, and Jos. Samson to the district of Lower Canada. If the situation were an honour, surely the honour brought extra hardships and labours, to preserve and promote humility. What a district to travel, four times in the year, was the Upper Canada! A Presiding Elder's duty was to attend four quarterly meetings in each circuit. He had to visit ten circuits each quarter of the year. The quarterly meetings, in those days and many years after, were great religious festivals to the preachers and people. They were times of refreshing from the presence of the Lord. More or less of a revival influence was always expected at the meetings. When elder Case or Ryan attended, rarely did they pass, without conversions to God. Ryan's home was probably in the Niagara circuit, where he had laboured the last two years, and where he owned a farm. How little of his society would his family enjoy! He might begin his journeys with Niagara circuit, Long Point, and then off to Detroit. Returning, he would probably attend to the Ancaster and Young Street circuits. Returning, the same week, he must be in Smith's Creek circuit, the next week in the Bay of Quinte, the third week in Augusta, the fourth week in the St. Lawrence, and the fifth week in Cornwall circuit. In this circuit his quarterly work might end. Now he turns homeward; and a journey from Cornwall to Niagara, on horseback, with the crooked, hilly, unmended, swampy roads of those times, was no light undertaking. The distance was about 350 miles, and would require an industrious travel of five or six days. He would have a week to rest. Then he must again be on the

road to Detroit. From Detroit to Cornwall, allowing for the bending of the road in the Niagara frontier, was probably not much short of 700 miles. Allowing for his returns to his home, Ryan probably travelled about 1000 miles each quarter in the year, or 4000 miles a year. And what was the worldly gain? For so much bodily labour, to say nothing of the mental, the Presiding Elder was allowed \$80 for himself, \$60 for his wife, and what provisions he would need for his family. His entire allowance might have been £60 a year. Such was the remuneration, and such the labours, of the Presiding Elder fifty years ago. The Presiding Elders in the United States were men of the same labours and the same remuneration. The Bishops were not exempted from such toils, nor was their remuneration more. The venerable Asbury was now travelling three to four thousand miles a year, and his salary was but eighty dollars. In such disinterested zeal we surely see an humble following of Jesus Christ.

#### SAMUEL COATE.

At the New York Conference, Samuel Coate was located: he is no longer found in the Minutes. Whether located with or without his consent, does not appear. As the Presiding Elder of Lower Canada for six years, and the stationed preacher in Montreal one of those years, he became interested in the advancement of Methodism in that city. A stone chapel was proposed in 1805, with a dwelling house for the preacher. The expense was greater however than could be borne by the people in Montreal. Mr. Coate, therefore, travelled about the Upper Province and some part of the United States, soliciting help; and afterwards he went to England, where he was much assisted. In the address of the English Missionary Committee to the General Conference, a claim to the property is argued on the ground that a "considerable part of the money for building the chapel and house was raised in this country." He was anxious to preach the gospel, to the French Canadians; and for this purpose, he learned the French language. But it does not appear he attempted to preach in French.

We have seen Samuel Coate as a useful and popular minister of the Gospel. Perhaps his popularity was one step to his lamented downfall,—as with many good and useful ministers. Human praise is sweet, and sometimes sweeter than the praise of God. Another step in his decline was that dissipation of mind induced by his voyage to and travels in England, soliciting aid for the chapel. There was a desire to have Samuel Coate a minister in the Church of England. The offer was made, and also accepted. He became an Episcopalian minister in Montreal. How long he continued in his new situation, does not appear; but the change was not for his good, nor did he long wear the cassock and the bands. But while a Methodist preacher he had worn the gown, as the preachers generally did in public services. He next commenced a mercantile business in Montreal; carried it on without success; became involved in debt, and lost all his property. To free himself from his embarrassment, and to support his family, he resorted to his fine talent in penmanship. He was an exquisite penman. He would sometimes write the Lord's prayer in the space of an English sixpence, or on his thumb nail. He would write so extremely fine, that the letters could not be discerned by the naked eye; but with a microscope, the writing appeared clearly defined, and of excellent form. He now executed his masterpiece in penmanship. He took it to London. The engraving was said to have cost £1600. It was paid for by selling copies at £2 each.\* And selling copies all over England was the work so useful and talented a preacher was engaged in, for probably some years. He was thereby led into all sorts of society; and at last he fell into evil company, and acquired vicious habits. He left his wife and daughter in Canada, and never saw them again. He never returned to the land in which he had spent useful and happy years, nor to the people who loved and admired him, and who, notwithstanding his fall, would have received him again, even as the Saviour received repenting Peter. The old Methodists clung to the hope, that Samuel Coate died a penitent. He sent a letter to one of his friends in the Bay of Quinte, in which he lamented deeply his great downfall.

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\* One of the copies is now in the possession of Rev. Conrad Vandusen, who furnished me with most of the particulars of the close of Samuel Coate's life.

He compared himself to a living flowing stream becoming a stagnant and corrupt pool, and bitterly condemned his life since he touched the shores of England. The closing years of Samuel Coate's life afford a solemn warning to all ministers of the Gospel, especially to those whom God has given the talents which raise the admiration of the multitude.

How needful for all good men to look for the leadings of Providence in changing the bounds of their spiritual habitation. They should remember, that Providence leads, not with a chain or rope, but a gentle thread, which may be easily broken by, or slip through, the fingers holding it.

JOSEPH SAWYER,

Also the Presiding Elder for Upper Canada, Joseph Sawyer, was located by the new Genesee Conference. He began his labours in Canada, in 1800. He travelled four years on the two circuits, and four years as a Presiding Elder. In the United States, he travelled five years; or 13 years, in all. He was a man of strong mind, great energy, and a single eye. He was a useful man, and some of his converts became preachers of the Gospel, as Nathan Bangs and Laban Clark. He was married, and after his location, he settled down on a farm, bordering on the St. Lawrence, in Matilda,—a township mostly settled by Germans, and where the work of God began early under Losee and Wooster. Twenty-four years after, the writer used to visit him, when preaching in his neighbourhood. He was then probably 65 years of age. He was an active man, willing to preach, and the people were very willing to hear. He fell from his horse, in the fall of 1834, and broke his leg; which accident confined him to his room for some months. But he bore his confinement cheerfully. He would sing and pray, and even performed the ceremony of marriage for his servant man, while lying on his bed. He came to the Kingston Conference in 1851, and appeared a venerable man, with white flowing hair, and a mind possessing richly the consolations and strength of religion. He died in the United States.

We lose the name of William Case, in the appointments. He returns to the United States, having been appointed by the bishop to the Cayuga district, as Presiding Elder, in the Genesee



Conference. In this situation, he remained until 1812; when he became Presiding Elder of the Oneida district. In 1814, he was changed to the Chenango district; and the next year, he returns to Canada, and thus he was growing up to that knowledge and experience which afterwards were so useful to the infant body in Canada.

1811. War was now portending between Great Britain and the United States. Major General Brock was in charge of the administration of Upper Canada. The United States envoy at the British court took his leave of the Prince Regent on 1st March. An unfortunate conflict between the United States *President* frigate of 44 guns, and the British sloop of war, the *Little Belt*, 18 guns, on May 16th,—in which the sloop had 32 men killed and wounded,—hastened the crisis. Lieut. Gen. Sir George Prevost, arrived at Quebec, from Nova Scotia, September 14th, and assumed the charge of the government of Lower Canada, and the supreme military command of both Provinces. He visited immediately the military ports on the Richelieu river, and ordered Chambly, St. John's, and the isle of Noix, to be put into the best state for defence. He expected that the banks of the Richelieu would be the first stage of the war.

#### BISHOP ASBURY'S VISIT TO CANADA.

So long as Canada had been a portion of the Methodist Episcopal Church, no bishop had ever been in the country. But, as the New England Conference was held so far north as Vermont, the aged bishop Asbury determined to go over the borders and see the country where the preachers he had sent, with God's blessing, had raised up a Methodist body of nearly 3000 persons, and which he had long desired to behold.

"This year Bishop Asbury crossed the St. Lawrence into Upper Canada. After attending the New England Conference, which assembled this year in Barnard, in the state of Vermont, he took his departure on his intended tour into Upper Canada, a place he had long desired to visit. On Wednesday, June 26th, he crossed the Green Mountains, visited Middlebury, and preached in the court house, and afterward set forward a subscription paper for

building a house of worship in that place, fully believing, as he said, 'that the Lord would visit Middlebury.' He then passed on through Vergennes, Charlotte, and Plattsburgh, in each of which places he stopped and preached, until he arrived, after a fatiguing journey through the woods and swampy roads, at the Indian village of *St. Regis*, situated at the mouth of the river of that name, which empties into the St. Lawrence river. At this place he was ferried across the St. Lawrence, which is here nearly three miles in width. The first place he stopped at was Evan Roy's\* in the town of Cornwall, where there was a flourishing Methodist Society, one of the oldest in the province.

"On landing in Canada, he says, 'My strong affection for the people of the United States came with strange power upon me when I was crossing the line,' and he inquires, with much apparent feeling, 'Why should I have such new feelings in Canada?' 'No doubt that associations were called up by this visit which he little expected to realize in this world. He had left his native land in his youth—had struggled through the difficulties of the revolutionary war—a war which eventuated in the severance of the United States from the land of his birth—had lived to see these states rising and flourishing, and the Church whose affairs he had been called to superintend, numbering within its bosom six hundred and thirty-six travelling preachers, and 174,560 members—and now, in the sixty-sixth year of his age, and fortieth of his ministry in this country, he found himself once more under the shadow of his paternal government, in a distant province of the empire, among a people who had been raised up by his sons in the gospel, professing the same faith and adopting the same modes of worship with those with whom he first united himself in the mother country. Amid such reflections, how could it be otherwise than that 'strange feelings should come over' him? And more especially as he must then have anticipated the near approach of another war between the United States and that government from which he had expatriated himself for the sake of building up His kingdom whose government shall have no end.

"The bishop passed along up the banks of the St. Lawrence, stopping and preaching in the most considerable places, gathering information from his own observation and the communications of others respecting the state of things in Canada, until he arrived at Kingston, where he preached in a new chapel the people had erected in that place. He says:—'Our ride has brought us through one of the finest countries I have ever seen. The timber is of a noble size; the cattle are well shaped and well looking; the crops are abundant, on a most fruitful soil. Surely, this is a land that God the Lord hath blessed.' And of the people he says:—'My soul is much united to them.'†

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\* Or, Rolse. The Society is still continued at Moulinette.

† Bangs' Hist. M. E. C.

*New York Conference,—Lower Canada District.*Joseph Samson, *Presiding Elder.*

Quebec,—Joseph Scull .....	26
Montreal,—James Mitchell .....	35
Ottawa,—Samuel Luckey .....	116
St. Francis River,—Robert Hibbard .....	47
Three Rivers .....	18
	<hr/> 242

*Genesee Conference,—Upper Canada District.*Henry Ryan, *Presiding Elder.*

Augusta,—John Rhodes, John Reynolds .....	450
Bay Quintie,—Thomas Whitehead, Edward Cooper .....	655
Smith's Creek,—Joseph Gatchell .....	120
Young Street,—Andrew Prindle .....	95
Niagara,—Isaac B. Smith, Peter Covenhoven .....	527
Ancaster and Long Point,—G. W. Densmore, E. Burdock .....	569
Detroit,—Ninian Holmes, Silas Hopkins .....	134
	<hr/> 2550

Members, 2792

New York Conference,—Dunham,—S. Sornborcer,	
T. Minor .....	335
New England " Stanstead,—Joseph Dennett	200

The preachers and societies were in much anxiety, in the prospect of the war between the two English nations. The American preachers, on the declaration of war, would or could hardly remain in an enemy's country; and the societies and congregations could scarcely keep up without pastors or teachers. Preachers of Canadian birth could remain, but what were these in a field so large as the two Provinces of Canada? The United States had been of great service to the country, since the revolution, in furnishing a large number of peaceable and industrious inhabitants, and especially in sending pious, zealous preachers of the gospel when none broke to the people (in general) the bread of life. And now the same country, as was apprehended, was about to send hordes of ruthless men, furnished with the dreadful weapons and enginery of war, to invade, molest, plunder, and destroy the peaceable homesteads of unoffending neighbours, and even friends (for such were numbers of the settlers in Lower and Upper Canada);



and to seize, as captives and bondmen, to wound and kill, all who should righteously oppose them in their career of wasting the land and murdering the people.

The first invasion of Canada was in the period of the revolution, and confined to the lower province. One army went up the Richelieu to Montreal, and another went up the Kennebec, in Maine, to Quebec. And, excepting the borders of the St. Lawrence, no other parts suffered from or saw the invaders. But now thirty-five years had passed by, and Canada was no longer the wilderness of 1776, but a country lined with settlements from Quebec to Cornwall, and from Cornwall to Detroit. The country was then in great poverty, and knew but little of trade and commerce; but now the population of Lower Canada was about 220,000, and her revenue alone was £75,000; and Quebec built 37 ships this year, and received 500 into her harbour. The population of Upper Canada was now about 80,000 people.

The President Madison in his message to the Congress, Nov. 5th, advised a preparation for hostilities with Great Britain, which was attended to, and twenty-five thousand men were ordered for arms.

1812. The Lower Canada Parliament met in January, and gave the executive £12,000 for the drilling of the militia, £20,000 for measures of defence, and £30,000 more for the Governor's disposal in case of a declaration of war. The Upper Canada Parliament met in February, but did not at first believe in an approaching war; after being convinced, however, they passed an effective militia bill, and gave £5,000 for training expenses. Still Canada was in an unfit state to repel an invading army. The regular troops numbered but 4,000, with 1,300 fencibles and 500 artillery, a small number for the defence of a frontier of one thousand miles! Besides, if the militia were called out, there were not muskets enough to arm half of the men. Nor for some months could any help be expected from England. However, four regiments of French militia were embodied, and a regiment of *voltigeurs* or canoe men.

The Congress passed, April 3rd, an act laying an *embargo* for ninety days on all vessels within the jurisdiction of the United States, as a precaution against the war with Great Britain now expected. Thus all the foreign commerce by ships of the United States was stopped.

The bill declaring war passed the first house 4th June, 1812, by a majority of 30. Of the members, 49 were against war, and 79 for it. In the second house, the discussion lasted until the 17th June, when it passed by a majority of six,—19 being for war, 13 against it. The minority in Congress was large, being 62 against 98 members of both houses. The largeness of the minority implied that the reasons for the war were not satisfactory to the nation, if they were to the Government.

And what reasons had the Government for war? First, seamen from England had fled the royal navy, and sailed under the American flag. The English ships searched the American ships for these seamen, and took them as deserters. The minority said this grievance could be settled by treaty, (and was once so settled,) and did not justify war. Secondly, the blockade of French ports and the ports of their allies, by the British government, so that the United States' ships could not traffic in them. The minority replied, that the blockade was not to injure American commerce, but was retaliatory on France only. Thirdly, the British orders in Council. These had been issued in 1807, and declared all the ports of France and her allies in rigorous blockade; that all trade in the productions of such countries unlawful; and that all such productions were a good prize, found in any vessel. The minority said, that these orders in Council were in reply to Buonaparte's, which declared all the British islands in a state of blockade, all commerce and correspondence with them prohibited, and any vessel leaving an English port was liable to capture. Also, that as the French decree was now repealed, the English orders would doubtless soon follow. And so it came to pass, for on June 23rd the orders were suspended. One of the three causes of going to war was now gone. But *war was declared on 19th June, or four days before.*

The minority issued an address to their constituents, the New England States,—for the war party was mostly in the middle and western States,—in which they say the war was impolitic, unnecessary, and unjust. But the true cause of the war was, an inordinate desire to have the British Provinces, especially Canada, as a part of the United States. But for the tempting bait of the noble river and the fertile valley of the St. Lawrence, with the inexhaustible timber in the vast

northern forests, the grievance with the British Government would have been adjusted, and no war declared or determined on by President Madison and his party.

#### GENERAL CONFERENCE.

The first delegated General Conference assembled in New York city May 1st, 1812. Bishops Asbury and McKendree were present. Among the delegates there was no preacher from Canada. It was reported that nearly 40,000 members had united to the Methodist Episcopal Church in four years. The members were now about 190,000, local preachers 2,000, and travelling preachers 700, scattered over seventeen States, some territorial settlements, and the Canadas. The aged Asbury told the Conference that he had a desire to visit his native land once more, after an absence of forty-one years, but wished to have the advice of the brethren as to the propriety. The reply was that the Conference desired and requested that "Bishop Asbury would relinquish his thoughts of visiting Europe, and confine his labours to the American connexion so long as God may preserve his life." The good old man meekly and cheerfully concurred. The most important act of the Conference was, to make *local deacons* eligible to the office of *elders*, so that they might baptize, give the Lord's Supper, bury the dead, and solemnize matrimony. After a long discussion, the privilege was allowed on the ground of expediency (scarcity of ministers) and utility. But, as a condition, the local deacon must preach four years from the time he was ordained deacon, and must have a recommendation of two-thirds of the quarterly conference, certifying his qualifications and the necessity of the official services of a local elder in the circuit. He must be approved also by the annual conference.

The New York Conference gave over the Lower Canada circuits to the Genesee Conference, retaining only the Dunham circuit. The New England Conference still retained Stanstead. Except these two Lower Canada frontier circuits, the whole of Canada was now attached to the Genesee Conference, which met in the neighbourhood of the Niagara river, July 23rd, above a month after the President's declaration of war. None

of the Canadian preachers left their circuits; none went to the Conference. Still the bishop arranged the appointments as if no national conflict was at hand, hoping that the preachers would do the best the circumstances would allow.

*Upper Canada District.*

Henry Ryan, *Presiding Elder.*

Augusta,—J. Rhodes, E. Cooper, S. Hopkins.....	450
Bay Quinte,—Isaac B. Smith, John Reynolds....	655
Smith's Creek,—Thomas Whitehead.....	120
Young Street,—Joseph Gatchell.....	95
Niagara,—Andrew Prindle, Ninian Holmes.....	527
Ancaster and Long Point,—E. Burdock, P. Coven-	
hoven .....	569
Detroit,—Geo. W. Densmore.....	134
	<hr/> 2550

*Lower Canada District.*

Nathan Bangs, *Presiding Elder.*

Montreal,—Nathan Bangs .....	52
Quebec,—Thomas Burch .....	26
Ottawha,—Robert Hibbard.....	97
St. Francis River,—Samuel Luckey, J. F. Cham-	
berlain.....	120
	<hr/> 295

Members, 2845

It seems that no report went to the Conference from the Presiding Elder of Upper Canada, and therefore the numbers are in the Minutes as last year, although probably there was an increase. But the Presiding Elder of Lower Canada appears to have sent his report, which shows an increase in Montreal and on the St. Francis river.

Dunham,—J. T. Adams, Wm. Ross .....	335
Stanstead,—Leonard Bennett .....	238

The bishop wisely allowed the preachers of British or Canadian birth to remain in the provinces; and only sent two or three from the United States, Nathan Bangs and Thomas Burch. But the first relinquished his charge, by the consent of the bishops; the second, however, found his way to his ap-

pointment. Josiah F. Chamberlain was a young man just taken on trial by the New England Conference, and sent to the St. Francis river; but he went not. Samuel Luckey was changed from the Ottawa circuit to the St. Francis; but he did not go. On the 24th of June, the news arrived at Quebec of the declaration of war, and the government issued a proclamation commanding all American citizens to leave the province by the 3rd July; the reason, doubtless, why some preachers came not to, and why others left, the country.

#### THE WAR.

The news of the declaration reached York, in Upper Canada, on the 26th June. The peaceable and unoffending Methodists, and other inhabitants of the two provinces, now knew that their country was soon to be invaded by their neighbours, and was to become a scene of strife, havoc, and blood. July 6th, the entire militia of the country was required to be in readiness for service. General Brock immediately sent off troops to seize Mackinaw, and on the 17th July, this important fort, at the entrance of lake Michigan, was acquired without loss of blood.

The president was empowered to raise 50,000 volunteers for the war, and to call out 100,000 militia men for defending the sea coast and frontiers. The Governor of Michigan, Gen. Hull, began the war in Upper Canada, July 12th, by crossing the river Detroit to Sandwich, with 2,500 men. The few regular troops, with the militia, and the Indian chief Tecumseth and his warriors, were however on the alert; and he was obliged to recross, with all his army (except 250 in a fort at Sandwich), on the 7th and 8th August. General Brock arrived with reinforcements from York, on the night of the 13th. He crossed the Detroit river on the 16th, with 700 troops and 600 Indians, forced Hull to capitulate, with all his army, seized Detroit and the fort, and took possession of all Michigan. Such boldness and success gave great encouragement and energy to the Canadian people. But the American war party, especially in the western States, was filled with astonishment. None could give credit to the report,—that the Canadians had seized Detroit and the Michigan territory, acquired possession of the straits of Mackinaw, and captured

an American general and his army,—until communicated from an official source.

The United States now made great exertions. They divided their troops into three parts. General Harrison headed the north-western army, for the Detroit country. General Rensselaer drew up his army of the centre on the Niagara river. General Dearborn collected his army of the north in the vicinity of lake Champlain. Great military stores were collected along the frontier.

Troops from the army of the centre crossed the Niagara river on the 13th October, and gained possession of Queenston heights; but General Brock, at the head of a company of the 49th regiment, running up the hill to dislodge them, was hit by a shot from a rifle, and dropt to rise no more. Thus fell the governor of Upper Canada and the commander of the British forces! The war had taken a shining mark. However, the enemy was defeated, and seven hundred, or more, became prisoners of war. Brock was buried at Fort St. George. A gloom was diffused all over the country. But the enemy had yet found no lodgment on Canadian soil.

Another attempt was made, however, on the Niagara frontier. In November, Smith, at the head of 5000 Americans, hung about the river, and effected a landing for part of the forces, which was captured, however, and so he gave up the attempt. Although the army of the north, consisting of 10,000 men, moved about on the borders of Lower Canada, yet finding the troops and militia of Montreal prepared, the general desisted from invading the country.

Although no success had attended the wanton invasion of a peaceable country, yet marauding parties had crossed the St. Lawrence at Gananoque and Prescott, and went among the defenceless settlers, plundering the houses and barns, and doing all the injury and mischief they pleased. In Congress (Jan. 2nd, 1813), Mr. Quincey denounced the war in an eloquent indignant strain. Said he, "We seized the first opportunity to carry the war among the harmless colonists. It was not owing to our Government that the bones of the Canadians were not mixed with the ashes of their habitations. Since the invasion of the buccaneers, there was nothing in history more disgraceful than this war." And such were the sentiments of the minority in Congress, and in the nation.

## ROBERT HIBBARD.

His name deserves notice here for his faithfulness in the time of civil commotion, and his untimely end in consequence. He was a native of New York State. In 1809 he was received on trial, and next year was ordained deacon, on his offering himself for the work of Lower Canada. In two years he formed the circuit of the River St. Francis, and gathered in 120 members. He returned to the New York Conference, held in Albany, June 4th, 1812; was ordained elder; and consented to return to Canada, notwithstanding the difficulties and dangers of war. He was appointed to the Ottawa circuit, and arrived there in safety. Although United States' citizens were ordered to leave the country, he continued at his post until 7th October, anxious to keep up the work of God—so that the clash of arms should not molest or destroy it. Hearing that the preachers appointed to the St. Francis river had not come, he determined to go to this circuit, and encourage the young societies to hold fast. He came down to Montreal, and rode to the ferry below. In crossing the St. Lawrence, October 10th, by some accident he fell into the river, and was drowned. His horse escaped to the shore; but Hibbard was seen going down, with his hands lifting towards heaven. His body was diligently sought for, but never found. Before he left the Ottawa circuit, he had a presentiment of death, and was unusually serious, speaking of the nearness of death, and his hope of everlasting life.

As the war did not yet effect all the country, the preachers doubtless moved without molest to their new appointments, and went on with the peaceable and loving work of the gospel ministry. But all the Lower Canada stations were unoccupied, except Quebec. The leaders of the classes probably assisted to collect the people, and to hold religious services. The people, however, generally acquired the dreadful spirit of war; for injury will naturally provoke retaliation. The able-bodied and young men in the Methodist societies, as others, were under drill, and ready for battle when called on by the governor. Older men were engaged in conveying ammunition, guns, provisions, and all the material of war, from one post to another. The religious meetings were composed very often of

old men, women, and children only. The St. Lawrence and the Bay of Quinte country, with the frontier along lake Ontario, had not yet seen blood—only some ravages of marauders. But on the borders of the Niagara some of the Methodists were in the militia in arms, and with the regular troops, assisted to drive back the invaders. There were four preachers stationed in the Ancaster, Niagara and Long Point country,—Prindle, Holmes, Burdock, and Covenhoven. Besides, George Neal, the first Methodist preacher of the west, was living, and in the vicinity of the battles. The Methodists here numbered nearly 1100 persons; one quarter of whom, probably, or 250, were as militia men, or otherwise employed in the service. Some of the young, unsophisticated, and pious young men were in great perplexity as to their duty. They were told by the leading men of their townships, by the civil rulers, and by the preachers too, that a christian man may fight in defence of life, liberty, friends, homes and property; but they read of the saying of Christ: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you;” and “Resist not evil,” and they thought of the Lamb of God passing through a wicked world, surrounded by a perverse generation, suffering and never retaliating evil. But the perplexity did not keep any from arms,—so great was the force of injury and example. One Methodist young man in the militia (afterwards a preacher), fearing his own life might be taken, in the battle where Brock fell, prayed for himself; and fearing he might do wrong in shooting his enemy, fired at, and at the same time earnestly prayed for the falling invader. And thus if he necessarily did evil, he also did good to the foe who hated him. War is a great puzzle to a loving, conscientious, Christian man,—even a war of self-defence. Love is the fulfilling of the law; but how a Christian man can fulfil the law in war is a perplexity not easily settled, except on the Quaker principle of abstinence.

1813. The winter was spent in preparation for the great conflict on land and water of 1813. The parliament of Lower Canada was assembled in December, by Sir George Prevost, and took measures to provide money for the war. The Upper Canada Parliament was convened by General Sheaffe, and assembled February 25th, and passed several necessary mea-



tures. Great Britain had sent some regiments to Halifax during the winter.

January 22nd, the war began in the territory of Michigan, between a detachment of 800 of the north-western army, under General Winchester, and a force of British and Indians under Colonel Proctor. The battle of the river Raisin resulted in the defeat of the American troops, and their capitulation. The Indians could not be restrained, and they rushed on the captives,—some hundreds of young men from Kentucky,—and tomahawked and scalped the whole. The evil they intended for the peaceable settlers of Canada sadly returned into their own bosoms. The parliament of Lower Canada (then in session) passed a vote of thanks to Colonel Proctor, for his skill and intrepidity; and he became Brigadier General.

During the ice on the St. Lawrence various detachments of the American troops crossed from Ogdensburgh, cruelly plundering the farmers along the front of Augusta and Edwardsburgh, firing the farm-houses in the depth of a Canadian winter, and carried off many of the defenceless people as prisoners. Such barbarous conduct by a civilized and christian people, was worse than the savage conduct of ignorant and heathen Indians. General Prevost, on a tour through Upper Canada, came to Prescott on 21st February, hearing of these marauding parties, ordered a force against the Ogdensburgh fort, defended by 500 men. On the morrow the troops crossed on the ice, and in one hour captured the fort, with all the ammunition, cannon, and stores. The enemy fled across the Oswegotchie, and escaped. Thus the farmers on the Canadian side of the river obtained a respite from the plundering parties of the enemy.

A wonderful marching exploit took place this winter. Of the troops arrived at Halifax, the 104th regiment was ordered to march at once to Canada; and over the snows, with the intense cold of the early months, and through the great wilderness lying between the port of Halifax and Quebec, the troops travelled, and arrived in the month of March, to the great joy of the Canadian people.

The enemy had fourteen armed vessels on lake Ontario, which, April 25th, sailed with 1600 troops to the harbour of York. The British force was small, and the seat of govern-

ment was taken. The place was plundered, and partly destroyed, with the newspaper office, which published the government organ, called the *York Gazette*. May 25th, the fleet sailed for the fort St. George, on the Niagara. The troops first resisted, then evacuated the fort, leaving nothing but ruins and a few shattered houses, at Newark, the old seat of government. The newspaper office, which published the *Telegraph*, was also destroyed. Thus York and Niagara were now in the possession of the enemy. The only newspaper now published, (began in 1810) was the *Kingston Gazette*, and continued the only paper in Upper Canada until the year 1816.

In May, another action took place in Michigan, resulting in a victory by General Proctor. The Americans were nearly all killed or captured.

In Kingston the English were busy in putting a fleet of seven armed schooners in order,—as Sir James Yeo, a naval officer, with 450 seamen, had arrived from England, for the lakes. The Governor was with this force at Kingston. A thousand troops, with 100 guns, were put on the vessels, and they sailed, May 27th, for the American fortification at Sackett's Harbour. Great damage was done the enemy, but the irresolution of the Governor Prevost prevented anything decisive. The battle of Sackett's Harbour was fought on the 28th, when the Rev. Wm. Case came on the field of blood. The next day he wrote a letter to the Rev. Nathan Bangs, of which the following is an extract:—

“UTICA, May 29, 1813.

“I was present a few hours after the battle at Sackett's Harbor, where I witnessed a scene of death and carnage more moving than all I ever saw before. Numbers lay cold in death! Many were groaning with their wounds and bleeding in their gore!..... Myself and two more preachers were in Rutland, about ten miles from the harbor, and were about to commence clearing off a camp ground, but on hearing the cannon and constant roll of small arms we gave up the idea of work, and betook ourselves to prayer. Such sensations I never realised before! We knew many of our acquaintances were there, among whom were brethren in the Lord. We thought on the condition of women whose husbands and sons were exposed, the welfare of our country, where so much interest was at stake, and the honor of the nation con-

cerned! But more than all this a thousand times, the immortal interest of thousands who were engaged in the contest. And here I know not that I felt any partiality for Americans more than for Englishmen: all of one creation—like the subjects of redeeming blood, all accountable to the King of kings, and deserving the same condemnation! With these reflections we immediately called the household and fell upon our knees in prayer, and the Lord poured on us the spirit of supplication. We wept aloud and prayed most fervently to the Ruler of nations and the Saviour of men that he would pardon our national crimes, save men from death, protect the harbor from conquest, and have mercy on the precious souls of those who were constantly falling in battle. You may suppose that the constant sound of the instruments of death gave weight to our concern, and ardency to our petitions with all that our grace could inspire.

"We then mounted our horses and set out for the scene of action, that if possible we might afford some assistance as ministers, and administer consolation to the wounded and dying. When we reached the harbor the British had retreated to their shipping, leaving part of the dead and wounded on the field of battle. These, with our own men, were brought in from the field, the dead were stretched side by side in rows, and the wounded on beds and straw in as comfortable a condition as could be expected. We were conducted by a friend to the several hospitals, where I saw the distress of about eighty wounded. I cannot describe my feelings, to hear the groans of the wounded and dying, some pierced through the body, others through the head, some bruised by the falling of the timbers of trees, others with broken bones, and one whose face was shot away (save his under jaw) by a grape shot. He was yet breathing strong. This was a shocking view. . . . . Some were in such pain they could not be conversed with, others being fatigued and broken of their rest were asleep. But we conversed with many who manifested seriousness, whom we pointed to the suffering, bleeding Saviour, and exhorted them to look to him for mercy. Here I saw how useful a faithful and feeling chaplain might be. The best opportunity would present in alleviating the miseries of men in some degree, by procuring such things as the distressed most needed, and by comforting them in their afflictions. And here he might be heard, though at other time his counsel would be slighted.

"In conversation with the British wounded I found a serious young man who had been a hearer of the Methodists in Ireland, Quebec, and Upper Canada; his name was Hornbrook, and he belonged to the 100th regiment. Also a brother, Charles Pratt, one of our own militia, badly wounded. Both were very glad to see and talk with their preachers.

"Having been without bread a long time many of the militia were very hungry. Some wanted coffee, some milk, some bread.

We gave them the biscuits we carried down, but could procure no milk for them. I really desired to stay with them, my heart thirsted to do them good. One young man who was wounded told me his brother was killed in battle. His parents, I think, live east of Connecticut River. . . . . We were then conducted to the remains of Col. Mills, of the Albany volunteers. He and the British General Gray were laid out together, both brave, "by mutual wounds expired," but now slept peaceably together. Among the wounded I heard no swearing. In this battle several of our brethren suffered. Brother Greaves, an ensign in the militia, living near the harbor, and several others, were taken prisoners. He has since written from Montreal to his family. Brother Fay, of Ellisburgh, was wounded in the first part of the action, and in attempting to make his way through the woods toward home, fell in with a body of Indians who had landed farther up, who shot him several times, scalped and mangled him in a horrible manner. His body was found some time after and interred by his father near the place. It seems the Indians were somehow interrupted, and in their hasty flight left the scalp and knife, which were found near the body. Brother F.'s money was found near him on a root; his scalp is in the possession of the widow.

"On leaving the harbour we called on some brethren, who, with their neighbours, carried down several gallons of milk, and distributed among the wounded. We also represented their case to the congregation at the close of the camp meeting, when twenty-five dollars were contributed and put into proper hands, who purchased coffee, sugar, and other delicacies which they most needed, and from time to time distributed among them. For this they were very thankful, and both English and American blessed me with many good wishes when I again visited the hospital four weeks ago. I found Hornbrook had recovered so far as to be able to hobble about. Of about seventy-five of our wounded twenty-one died; of twenty-four British wounded seven had died. They carried most of their wounded off the field to their boats in time of battle. Brother Pratt has also recovered. . . . . The body of Col. Mills was removed to Watertown, where his funeral was attended by a numerous assembly of soldiers and citizens, where a sermon was preached on Prov. xxii, 1, when several traits in the character of the amiable colonel were proposed for imitation. The assembly were moved and wept."

"Our preachers on the lines have frequent opportunities of preaching to the soldiers, who are very fond of hearing. We find it necessary to avoid all political discussions, both in public and private."

The British retreating from Fort George, under General Vincent, took up a position on Burlington Heights. The Ameri-

cans came on 3,000 strong, 250 cavalry, and 9 cannon, to dislodge them ; for then no obstacle would exist between Niagara and York, and the entire country around the head of the lake must fall into their hands. The force took up a camp at Stoney Creek, occupied the Methodist chapel, and pitched tents all around it. As the British troops were but 700, Vincent resolved on a surprise and night attack, which succeeded so well, that besides killed and wounded, 120 were taken prisoners ; and the enemy next morning retreated to Forty Mile Creek, ten miles from the scene of action.\* The Methodist chapel was quite riddled with balls, and could not be used until repaired after the war.

Vincent, with the aid of Commodore Yeo, soon recovered possession of the Niagara frontier. In July, two expeditions even went over the Niagara to the United States' side. Fort Schlosser was captured, and Black Rock, near Buffalo ; great damage was done, large stores and provisions were seized, and many made prisoners of war. That side of the Niagara was now in the same consternation as the British side. The peaceable inhabitants were alarmed for the British, as those on the other side were for the Americans.

Some success attended the British arms in Lower Canada. Several vessels of war were taken on lake Champlain. On the St. Lawrence, however, two gunboats of the enemy captured, July 20th, fifteen bateaux or large boats, laden with provisions, and one gunboat,—just below Kingston. A fleet of five vessels was fitted out by the British on lake Erie ; but, in an obstinate battle, on September 10th, they were taken by a larger force of the enemy.

Michigan and the western part of Upper Canada, the British under General Proctor now withdrew from, owing to the want of food and military supplies, lost in the battle of lake Erie. The retreat was along the river Thames towards lake Ontario, and the force was 830 troops, and 500 Indians under Tecumseh, the chief. General Harrison followed, with 3500 men, including some hundreds of cavalry, and came up to the

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\* Peter Jones remarks, in his biography, "The day after the battle of Stoney Creek, my brother John and myself went and viewed the battle-field, and were horrified at seeing the dead strowed over every part of the ground. Some of the bodies were greatly mangled with cannon balls. Such are the horrors of war."

British rear-guard, October 4th, and captured all the stores and ammunition and 100 prisoners. Proctor was now obliged to risk a battle, and drew up at the Moravian village on the Thames.

TECUMSEH, THE HURON CHIEF.

Among the tribe of the Shawanees, inhabiting the country about 100 miles south of lake Michigan, there were two brothers; one a prophet in the nation, and the other was Tecumthe, or *seh*. In a war with the American settlers, the Indians were surprised on the banks of the Wabash, and almost annihilated. Tecumseh, with the survivors of the massacre, joined the Huron tribe; and being a man of natural genius, rose so high in their favour that he was chosen as their chief. When Michigan was taken, Tecumseh and his Hurons joined General Proctor, with other tribes, making in the spring of 1813, near 3000 fighting men, assembled in the neighbourhood of Detroit. The Huron chief was the leading mind among them all. In associating with English officers, his habits and deportment were perfectly free from offensiveness. He cheerfully accommodated himself to the novelties of civilized life, and seemed amused, without being embarrassed. He would never drink spirituous liquors,—saying that in youth he had been addicted to drunkenness, and since he avoided the vice by taking only water. In battle he was painted and equipped like the rest of his brethren. When the British determined on evacuating Michigan, the Indian chiefs were assembled at Amherstburg, to request them to join in the retreat. But they received the proposal with great indignation. The country the British were to leave was their country, and their forefathers, and for the British to leave them on the approach of the Americans was desertion. The General addressed the chiefs by an interpreter. Tecumseh rose to reply. He held in his hand a belt of wampum, or beads, which by their colors and arrangement, form the Indian record for past events, from the association of ideas produced on seeing them. He addressed the British general in a torrent of vehement and pathetic appeal. He recalled the events of the war. He alluded, in a violent manner, to the British forsaking the Indians

twenty years before, after encouraging them to hostility against the Americans. In the name of his nation, he positively refused to retreat into Canada; and closing said, "The Great Spirit gave the lands we possess to our fathers; if it be his will, our bones shall whiten on them; but we will never quit them." The speech was translated, and is preserved. The scene was very striking. After Tecumseh's address, the council broke up. General Proctor's situation was now very critical. He apprehended the chiefs might even oppose his own retreat. He resolved to reason with Tecumseh alone. In a room with Col. Elliott, a map was produced, the first the chief had seen, and he was shown that if the British continued where they were, the Americans would soon surround and cut them off. The chief then understood the matter. He next explained to the tribes, and finally prevailed on them to retreat with the troops. After some days of retreat before thousands of Americans, the British were obliged to give battle on the Thames, near a road leading to lake Ontario. The disposition of battle was explained to Tecumseh, who expressed his satisfaction at it. His last words to the general were, "Father, tell your young men to be firm, and all will be well." He then went to his people, and addressed them, and placed the warriors in their places. The British were soon repulsed; and the Indians as quickly repulsed the enemy, and were pushing on, until their chief fell by a rifle ball, and with him fell the spirit of his followers, who were put to flight, and pursued with great slaughter. In this unfortunate battle, only 240 of the British troops escaped, who fled through the woods, and appeared again at Burlington heights. And on the same day, another reverse was severely felt. Six schooners, with 250 soldiers, proceeding from York to Kingston, were captured by the enemy's fleet. The British force west of Kingston was now reduced to 1200, under General Vincent, at Burlington heights.

The Americans now hoped to take Kingston, and proceed on to Montreal. On Grenadier's island, between Sacket's Harbour and Kingston, Gen. Wilkinson brought 9,000 troops with artillery, Oct. 24th, to cross to Kingston; but a force of 2,000 British soldiers were waiting to dispute the passage. The Americans then resolved to pass by Kingston, and descend the

river to Montreal. With about 300 large boats and schooners, protected by twelve heavy gun-boats, the army floated down the St. Lawrence, annoyed, however, by some Kingston boats and schooners following and firing. Also, a detachment of 850 British troops followed the fleet by land. At French creek, 25 miles below Kingston, the Americans halted for several days. Nov. 5th, they again pushed forward, and halted on a point six miles above Ogdensburg. On 7th, the army was again in motion; and next day was off the township of Matilda, when 1,200 troops were landed to clear the bank of some militia. On the 10th, the army was off the coast of Williamsburg, where another body of troops was landed. Some of the British troops passed over to the United States side of the St. Lawrence, and captured a considerable quantity of provisions and stores, with two guns. On the 11th, the British pressed so heavily on the rear of the enemy, that a division of 2,000 troops was ordered to check them. The action which ensued is called the battle of Chrysler's Farm, and lasted two hours, in which the Americans, though two to one, were completely defeated. Another army of the enemy, 5,000 strong, pushing on to Montreal, by the Chateaugay river, was defeated on the 26th October, and retreated to Plattsburg, on Lake Champlain. The hearing of this defeat caused Wilkinson to stop, cross the river, and put his army into winter quarters on the Salmon river, opposite Cornwall.

In October and November a part of the American army was engaged in plundering the Canadian farmers in the township of Dunham and around the Missisco bay, where Methodism began so early, and was now so strong. In the same month, a part of the American army in the Niagara country, and lying at the Twenty Mile creek, issued forth plundering the houses of the farmers, stripping and burning their barns, and carrying off the cattle. General Vincent ordered a force of 500 troops and Indians to stop these marauding parties. The Americans fearing a stronger force coming against them, resolved to cross the river, and winter on the United States side. But first they resolved to burn the town of Niagara, that the British troops might not winter there. December 10th, amidst the cold, wind, and snow of a Canadian winter's day, the United States' general ordered the inhabitants to quit their



homes in half an hour's time. Then 150 houses were forced open, the wretched inhabitants driven forth into the streets, and fire was set to the town. The houses and all the goods in them were consumed,—only the portion saved which could be collected and brought into the streets in half an hour. A shocking instance of cruelty, worthy only of a barbarian race!

But such savage conduct only provoked retaliation. The British resolved to carry the war to the American side. On the night of 18th December, British troops, numbering 550, crossed the Niagara, surprised the Niagara fort, and took the garrison prisoners, with a great variety of stores, 3000 stand of arms, and 36 guns. Another detachment passed over to Lewiston, which was given up to the flames,—in revenge for Niagara. The villages of Youngstown, Manchester, and Tuscarora were also devoted to the flames. The Indians and light troops were sent all over the surrounding country, scattering fire and destruction wherever they went; and the whole district was soon a spectacle of black and smoking ruins. On the night of December 30th a detachment of 600 regulars and 120 Indians crossed the Niagara, near fort Erie, and defeated the United States' troops, who retreated on Buffalo. They were pursued, the town was taken, set on fire, and destroyed. The village of Black Rock shared the same fate, and with it were burnt a vast quantity of stores, and three vessels of the Erie fleet. In this way vengeance was taken for the injuries inflicted, for two years, on the peaceful, unoffending Canadian people. From lake Ontario to lake Erie the American frontier was a spectacle of ruins, fire, and blood,—resembling the black and smoking ruins of the town of Niagara. It is said that 400 women and children (not many men then in the town) were turned into the streets of Niagara, to look on their blazing dwellings,—and many knew not where they would find shelter on the approaching night. The same kind of retribution was seen on the other side of the river. Hundreds also were killed and wounded, and 130 came into the country of their exasperated foe as prisoners of war. Thus the United States frontier at Niagara suffered for the plunder and devastation inflicted by the United States troops on the farmers of the Missisco country, the St. Lawrence, the head of the lake Ontario, the Niagara, and along lake Erie. And thus ended

the second campaign of the United States war with Canada. The result of a year's blood was, that the enemy recovered Michigan, and held a position at Amherstburg, in Upper Canada. The British held possession of all the United States frontier on the Niagara river. The conquest of Canada by the United States government and war party was as distant as ever.

#### GENESEE CONFERENCE.

The Genesee Conference met in Westmoreland, July 9th. No preacher from Canada was present ; but in each year of the war the preachers met together, and made their own arrangements for the work. The Minutes say that no returns were received from Canada of either preachers or members. The state of the country prevented the usual movement of preachers, (although there were some changes,) and no appointments for Canada were made by the bishop. Of the preachers for Lower Canada last year, Thomas Burch came, but seems not to have remained long, and Hibbard lost his life. So that Quebec, Montreal, the St. Francis river, and the Ottawa were vacant in 1813. And yet the war had not touched either of those circuits.

The preachers in Upper Canada seem to have remained on their circuits, pursuing their work quietly and unobtrusively. The six circuits in Upper Canada were, therefore, better cared for than the four in Lower Canada. War had scarcely been seen in the Bay of Quinte and Smith's Creek circuits. Augusta circuit had suffered from marauders, but had seen no conflict. A part of the Yonge Street circuit had seen destruction and blood. But the greatest sufferers were the Ancaster and Niagara circuits, with Long Point. On these six circuits there were twelve preachers, with the Presiding Elder. From enquiries, and not seeing any of their names in connection with other circuits in the Genesee Conference, we infer that these preachers remained at their work. Money was plenty, and everybody was earning it. When the preachers held a quarterly meeting the collecting hat would sometimes be pretty full of bank bills and silver,—shewing that the people estimated the kind services of their preachers in times of trouble and danger.

Although numbers of the Methodists had been in battle as militia men, like others, yet it seems that few were killed, but some were prisoners of war. The Americans sent their prisoners to Greenbush, near Albany. The Rev. Wm. Case kindly interested himself in their behalf, as he informed a friend in the following extract of a letter :

ALBANY, Oct. 26, 1813.

"This moment I have returned from a visit to the barracks, in Greenbush, in company with brother Merwin.

"Having been kindly indulged by Col. Larned, commandant to the prisoners, we most joyfully embraced the privilege of proclaiming to them the sweet liberty of the gospel. They were called together by their officers, and a more attentive congregation I never expect to address again. As soon as we began to sing there was weeping; and immediately on our kneeling to prayer they all knelt down, and here and there we heard the voice of Amen to our petition for their salvation. I could not solve this till after the service. To my great surprise and mingled grief and joy, several brethren and acquaintances from Canada came and made themselves known to us; they were militia in arms, and were taken near Fort George; among these were Messrs. George Lawrence, leader at Four Mile Creek, William Clinton, from the head of the lake, and Russel Hawley, brother of David Hawley of Bay of Quinte; their captivity was an affliction which made friends more consoling.

"By them I was informed, that in consequence of the troubles there had been no preaching in that part for some time; that Mr. Ryan and others were travelling and doing all they could for God and souls: that none of our brethren in that part had been killed.

"Brother Merwin has permission to preach to them every week, and he has appointed to do so every Tuesday afternoon, if the weather will permit. They are a mixed multitude of English, French, &c., amounting to about five hundred and fifty-nine, but were very anxious for meetings. Brother Merwin is to send them Bibles from the society in this place, and other books. O pray for them!"

While the Canadians were indignant at the treatment of the United States government, and the party upholding the war policy, there was in the United States a body of people, perhaps equally indignant, suffering from the same policy. The ministers of the Gospel, of the denominations in the Eastern States especially, abhorred the war. A meeting of clergymen

was called in New York city, to deliberate on the propriety of even praying for their rulers; and they came to the conclusion that they could not do so with a good conscience. These rulers must have been bad enough, when a clergyman could not conscientiously pray for them in the congregation.

1814. The Lower Canada parliament was convened 13th January, and congratulated by the governor on the satisfactory results of the campaign. A vote of thanks was passed to Col. de Salaberry, for his gallant conduct at the Chateaugay river; and to Col. Morrison, for the victory of Chrysler's Farm. In Upper Canada, the parliament met at York, 15th February, and passed several useful measures, required by the necessities of the country. During the winter, great exertions were made for the ensuing campaign. Stores of all descriptions were forwarded by sleighs from Quebec and Montreal to Kingston, at enormous expense, for the use of the army and navy. In March, a battalion of the 8th regiment, and 250 seamen, came in from New Brunswick, by way of the wilderness. Some Indian chiefs visited the governor at Quebec, to claim his protection from the Americans. They were loaded with presents, and sent home to prepare their tribes for the campaign.

The war began again near the Lower Canada border. March 30th, the Americans numbering 5000 regulars, with cavalry and guns, came up against a British garrison of 500, at a grist mill, called La Colle Mills, near Lake Champlain. For four hours the garrison held out against the superior force. At 6 o'clock in the evening the United States army drew off, and retired to Plattsburgh.

April 25th, Great Britain declared the whole United States seaboard in a state of blockade, so that no ship could go in or out of the harbors without liability of capture, and becoming prizes.

May 4th, Commodore Yeo and Gen. Drummond headed an expedition from Kingston to Oswego. A thousand troops were landed, and the enemy put to flight. The fort was dismantled, barracks and bridges burned, and two schooners and some small craft, with guns, shot, powder, and 1900 barrels of flour, were brought away. The fleet next sailed to Sackett's

Harbour, to seize the enemy's boats full of stores and provisions, but failed.

July 3rd, two strong brigades of the enemy crossed the Niagara river. In opposing, the battle of Chippewa took place,—the hardest fought battle of the war. The British being but 2000 to 4000, besides Indians, were defeated, with the loss of nearly one-fourth of their army, killed and wounded. The enemy now spread out into foraging parties, did immense damage to the farmers in the townships of Stamford and Niagara.

July 25th, the battle of Lundy's Lane, close by the falls of Niagara, was most fiercely fought. The enemy was 5000 strong, the British but 1600, having, however, the best position. The conflict began in the evening; at 9 o'clock there was a lull. The British now received a reinforcement of 1200 regulars and militia, and resumed the battle. The moon shone on the faces of their enemies, and the roar of the falls mingled with the roar of cannon. The action kept up until midnight, when the Americans drew off towards Chippewa, leaving the British in possession of the hard fought field, with a loss of 870 killed, wounded, and prisoners. But the enemy lost 300 in prisoners, and 950 killed and wounded. A sanguinary battle! Two days after the enemy retreated, throwing into the Niagara river his heavy baggage, tents, and provisions, and destroying the bridge over Chippewa creek, to prevent pursuit, and shut himself up in fort Erie, opposite Buffalo.

August 13th, the British boldly attempted to storm fort Erie, in which were 3000 of the troops at Lundy's Lane; but the assailants were too weak, failed, and lost more than 600 soldiers in the abortive attempt. A simultaneous attempt to storm the American position at Black Rock, on the other side of the river, was unsuccessful.

Sept. 6th, General Provost having received a strong reinforcement from England of 16,000 troops of the Duke of Wellington's army, took the offensive, and appeared before Plattsburgh. But the military skill of the general was so small, and his irresolution so great,\* that the expedition com-

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\* The governor and general was appointed to be tried by court martial, but he died, January 12th, 1816, before the court sat.

pletely failed, and the army sullenly returned to the Canadian borders.\*

Oct. 10th, the *St. Lawrence*, a ship of 100 guns, was launched at Kingston; and now the British fleet swept the lake Ontario. The enemy's vessels were blockaded in Sackett's Harbour; and the British positions were amply reinforced with troops, military stores, and provisions. The Americans, seeing the hopelessness of conquering Canada, and their own danger in fort Erie, blew up the fortifications, crossed the Niagara 8,000 strong, and left the harassed people of the Niagara townships to repose.

The only warlike event afterwards was that of a marauding party of Kentucky horsemen, at the extreme west, who sallied over the settlements, marking their road with plunder, fire, and blood. When they retired across the Detroit, not a position was in the hands of the Americans in Upper or Lower Canada; nor was a troop of their soldiers anywhere to be seen. Thus ended the third campaign of the United States against Canada.

#### OBSERVATIONS SUGGESTED BY THE WAR.

1. The course of the three years' war shows which places are most dangerous, and which the most secure, in case of any future war of the United States with Canada. The frontiers of Lower Canada, touching on New York state, Vermont,

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\* The war was now going on near Washington. About 50 British sail arrived in the Chesapeake, with troops for an attack on Washington. Gen. Ross with 6000 British troops landed at Benedict, on the Patuxet, 47 miles from Washington. 21st August they moved towards Nottingham; 22nd, reached Marlborough. A flotilla of launches and barges ascended the river, on the right of the army, at the same time. On 23rd, the army reached Bladensburg, 6 miles from Washington. Some resistance was here offered, but was soon overcome, and by 8 o'clock, in the evening, the British troops were at Washington. The main body was stationed about a mile from the capital, and Gen. Ross and 700 men entered the city. He then issued orders for the destruction of the public buildings; and soon the capitol, the president's house, and the executive offices, with the public libraries and furniture, were in flames. Also, the troops burnt the bridge across the Potomac, together with some private dwellings. On the 25th they retired, and coming to the fleet re embarked.

The Admiral Cochrane next proceeded up the Chesapeake. Sept. 11th, he appeared at the mouth of the Patuxet, 14 miles from Baltimore. The next day Gen. Ross with 6000 troops landed, and commenced his march on Baltimore. He was met by Gen. Stricker with about 3000 troops, who were soon put to flight. On 13th the British appeared before the intrenchments, two miles from the city; but the forces were not considered sufficient to take the city, and the troops were re embarked, and the fleet descended the bay, to the great joy of the inhabitants.

Massachusetts, and Maine, with only an imaginary line of 45° latitude, are almost naked, with scarcely any defence. The Lower Canada southern border runs from opposite the town of Cornwall to the boundary of New Brunswick, skirting the four states, and running about 500 miles. Well for these four states and southern Lower Canada to keep in friendship, as neither side could be protected from the other. Yet, the war took no long range on this border, it being mostly a wilderness, but was confined to the neighbourhood of lake Champlain. In Upper Canada the places assailable are on the upper St. Lawrence, the Niagara river, and the Detroit. The Ottawa country was untouched. The Bay of Quinte, the country on the north of lake Ontario and lake Erie, knew little of the war. In Upper Canada the most vulnerable places are in the vicinity of the three rivers.

2. It is said, that Canada lies in a very dangerous and exposed situation to the United States, on account of her long frontier of above a thousand miles. Granted; but what makes the danger will ever conduce to her safety. So long a frontier can never be defended in every part, without hundreds of thousands of troops; nor can such a frontier be ever held by an enemy, without inexhaustible armies, and treasure without count. In this war three American armies did little. The army on the Lower Canada border never held a position in Canada. The second army never effected any landing in Kingston, held York for a short time, and acquired only temporary positions in the Niagara country. The third army held merely a local position on the Detroit. At the time when Canada had not 100,000 settlers, five or six armies were required to take and hold the country; and three or four more were needed for the subjugation of the Lower Provinces. And how many armies would now be required? More than the United States government could ever raise; at least, more than they could ever long maintain. The conquest of Canada—though twice attempted, and twice defeated—is to be ranked among the impossibilities, as long as the people are patriotic, united, and supported by the British crown.

3. The advantages to Canada as a colony of the British Empire were greatly seen in this war. A fine range of forts on the Richelieu, and along the water communication from

Quebec to the Detroit river,—especially the impregnable fortresses of Quebec and Kingston—were manned and officered at the breaking out of the war. The militia were called out, and were of great help; but the effectiveness of the militia regiments was due, in no small measure, to their having experienced British officers. A small British standing army was on hand, in June 19th, 1812. As the orders in Council were repealed, the British government had no thought of war with the United States. The first year of the war the regulars in the country, with the militia, had to perform all the service. In the second year, although engaged in the war with France, Great Britain made great efforts to assist her colony. Her men-of-war brought over regiments of able soldiers, with abundance of military stores, and marines and naval stores for the construction of a fleet. In the third year, as the French war ceased, the Imperial government sent over an army of 16,000 troops, with an immense supply of military and naval material. Besides, and what often decides the duration of war, an abundance of money came from the imperial treasury, flowing into the country all the time of the conflict. A single regiment in Canada cost £40,000 a year; and the entire civil and military establishments of Canada cost, in 1825, no less than £700,000 to Great Britain. And, lastly, the great assistance rendered by the British fleet blockading the whole of the United States seaboard, and threatening every exposed city with bombardment and destruction.

4. The reply may be, that the offence to the United States government came from the Imperial government, and not from Canada; and, therefore, the British were merely fighting in their own quarrel, dragging Canada into it. The ostensible causes of the war were Imperial questions; but the true cause was democratic covetousness of the fine northern territory held by the British crown. "Thou shalt not covet," is God's law for nations as for persons. The founders of the United States Constitution coveted Canada, and sent two armies to seize it in 1775. The President, and the majority in Congress, with their party in the nation, again cast a longing eye towards the St. Lawrence. The war was the result; and failure was the consequence. In 1837 and '38, the same coveting was manifested, not so much by the government, as a party in the



United States, by aiding Canadian disaffection. So in years to come, the great power (as in other historical instances) may long to swallow up the less, so contiguous and so advantageous. Canada could do much for her own salvation, apart from British connection; but whether she could save herself, a small power against the greatest on the American continent, is not possible, some would say,—not probable, most would believe. It would be like Switzerland or Sweden against France or Austria. But with old England's strength and her own united, the present position of Canada is sure; and if she could preserve a separate existence alone, she could do it much better when allied to the Mother country, which has nursed and cared for her until the present day.

5. The war shows that naval superiority on the Canadian lakes greatly assisted in deciding the struggle on land. A British fleet triumphant on lake Champlain would greatly retard an invading army, by threatening the United States coasts. In 1813, a small British fleet took Plattsburgh, Champlain, and Swanton; took away a quantity of stores, and effected great destruction; and was holding in check the American army at Burlington. When the American fleet swept Ontario lake, carrying provisions and troops, York was taken, and Niagara possessed. The capture of the British vessels in lake Erie caused the evacuation of Michigan and the destruction of Proctor's army. The British regaining the command of lake Ontario, led to the evacuation of fort Erie, by the best army of the Americans. Lakes Champlain, Ontario, and Erie have been the scenes of many naval conflicts. And should war ever again break out (which may God prevent!) other of our great inland seas,—lake Huron, Michigan, and Superior—will bear the heavy-bosomed ship of war, and their peaceful waters hear the roar of cannon and the clash of the arms. The marines and ship builders from England, with commodore Yeo, greatly assisted in the turn of success. Indeed, otherwise the conflict might have continued longer,—not to mention the possibility of its resulting differently.

6. In this war is noticed the great service of an able, resolute commander, and the ill effects of a general without high determination. The first is illustrated by the conduct of General

Brock, the governor (for the time) of Upper Canada. His quick resolution and energetic conduct, in the first days of the war, raised up the spirit of the province at once, filled the enemy with astonishment, gave the first success to the British arms, and influenced the ultimate decision. To this day, he is the hero of Upper Canada. We trust he will ever remain the sole hero,—no other wars arising. The second remark is explained by the course of the governor of Lower Canada,—Gen. Provost. When the fine naval expedition sailed to Sackett's Harbour, the work was only partially done. He retired, when none pursued. A resolute officer in the circumstances would have made the event memorable. But his worst conduct was at lake Champlain. He had troops enough to seize all the border states. When he should have made his army second the fleet, at a critical juncture, he ordered the soldiers to cook their breakfast. That breakfast lost the opportunity, and failure immediately followed. Still, as a civil governor, the general gave satisfaction to the people. The British generals and officers were of a better stamp than the commander-in-chief, or the war could not have succeeded with such constant inferiority of troops.

7. The conduct of the militia, both of Upper and Lower Canada, was loyal and patriotic. Had the militia acted otherwise, the two provinces would have become an easy prey to the invaders. The British troops were not 6000; and mostly needed for garrisons in the forts on the long frontier. But the militia liberated perhaps half these troops by taking their places in garrison. Other bodies of militia joined with the regulars in battle; and others occupied different exposed situations for watch and defence. Still, the militia force from a population of 300,000 in Upper Canada could not have been great. And, if the militia in arms were so many as 20,000, yet scattered along the frontier in small bodies, the force to meet the invasion of a nation of eight millions of people was insignificant. However, a united people, though small, can effect great results. The two governors, the two parliaments, and the two races of people, cordially co-operated; and so doing, held the two provinces during 1812, against all the attacks of the invaders. And in the winter of 1812 the reinforcements began to come in from England by the way of New

Brunswick. There were some disaffected settlers who joined the invaders against their neighbours, but the number was small. The great body of the people was loyal to the British crown and patriotic to the country of their adoption or refuge, in which all had received from the crown free grants of land ; and many, various privileges besides.

8. The war was carried on with two grave faults,—in a savage manner, and by the aid of savages ; otherwise, the war would not have fallen so grievously on the invaded people. The use of the Indian tribes began in the war of the Revolution. The Canadian generals with so few troops, had necessity as a justification, in taking the Indian tribes in pay. Without them Brock could not have captured Michigan ; perhaps not the straits of Mackinaw. If he did not acquire the good will and aid of the north-west Indians, the United States government would. And some of the tribes did serve the American army, and came into the townships on the Niagara river. The Iroquois were in the battle of Chippewa, and assisted to plunder the country afterwards. But the savage conduct of the white United States troops was worse than the employment of savages. In civilized wars, or the wars of Christian people with each other, (alas ! that Christians and war should be associated !) the usual rule is to harm only those who aim to harm, and to pass by the peaceable and unarmed. Considering, too, that the Canadian people were not enemies, but had always friendly dispositions towards the United States, that the war was merely for remote and abstract questions, that the British nor Canadians set the example, that marauding was not the rule of the British officers and armies (as evinced before the world in the wars with Bonaparte),—the United States government selecting the provinces as a battle field, should have treated the inhabitants without arms as mere spectators of the conflict. Shame on President Madison, and his cabinet of Christian gentlemen, for ordering their general, M'Clure (under the name and seal of John Armstrong, secretary of war,) to burn up the town of Niagara, and turn 400 women and children into the snow and icy streets, on a December day of a rigid Canadian winter ! Had the cruelty been accomplished by a tribe of Indians, no astonishment would have been felt ; but for Christians thus to

treat Christians, and for people of the same ancestry to shew such barbarity, shows that the bad passions of the human heart are the same in the civilized as in the savage. The war might have been carried on, so that friendship might soon be resumed; but the dreadful aggravation, left in the bosoms of the Canadian settlers such hatred as remains to the present day. The writer has even heard women say, on the banks of the St. Lawrence, that if the Americans ever invaded Canada again, *they* would shoulder muskets with their husbands. The democracy of the United States, like the democracy of the French revolution, proffered liberty and happiness with the left hand, and scattered the firebrands of savage war with the right. But the war-hating party in the nation were not responsible for the unnecessary cruelties inflicted on the hapless farmers of the St. Lawrence and Niagara rivers.

9. Yet, if there be any satisfaction in retaliation, the Canadian people had such enjoyment, and could often exclaim, "It served them right!" The damage done to the United States was far more than the damage inflicted. Such is the order of Divine Providence, that for the sins of a nation, as of a person, retribution surely follows. "*With what measure ye*" (a person or a nation) "*mete, it shall be measured to you again,*" either of good or evil. The "measure" to a person may not be meted, until the great day of the Lord; but to a nation (a collection of persons), the measure will be meted in the present day of the world. Sacred and profane history are full of instances shewing the doctrine of nations punished for their evil conduct to other nations. The United States suffered in the loss of numerous ships of war on the ocean and lakes, and of nearly 3000 vessels of commerce and cargoes; which, but for the war, would have been safe. The foreign export trade of the country was ruined, being reduced from 22 millions, sterling, to not two; and the imports from other countries, from 28 millions to three, in 1814. About two-thirds of the mercantile and trading classes of the nations were insolvent. The New England states were projecting a dissolution of the Union, with the other States; which only a timely peace stopped. The entire seaboard was blockaded by the British fleets, and immense damage was done at different places by the land-

ing of troops. The greatest humiliation to the government and the war party was the capture of the seat of government, August 25th, 1814, and the burning of the capitol at Washington, the house of President Madison—who so strongly urged the war,—the executive offices, with the public records and libraries, and a fine, large bridge over the Potomac river. The example of the United States troops in Canada might have been followed, of plundering and firing the houses of the inhabitants, but the British soldiers did not so. But the Niagara frontier, from Buffalo to lake Ontario, showed the heaviest reprisals and damages the United States suffered in her own borders, with Oswego, Sackett's Harbour, Ogdensburgh, and Plattsburgh receiving a tolerable share, not forgetting Detroit, the military posts in Michigan, and the straits of Mackinaw. The great increase of taxation on the people, with a large paper currency bearing interest, brought the Congress to see that war was not merely injuring an enemy, but self-injury. But the greatest loss to the country was in the multitudes wounded and killed, in the three years' conflict, with the thousands dying in the army from exhaustion, cold, heat, and disease. Besides, the government and people by the war lost their character as a nation, and showed that a republican people, however boastful of liberty and civilization, is no better than nations with a different form of government. The republican war was just as savage as the war led by the greatest despot. The Canadians suffered greatly from the war, as well as England, but the aggressor suffered in a far greater measure.

10. And for what purpose did the United States inflict and receive such a weight of injury and suffering? Not to preserve national independence, or to recover territory wrested from the government. No great object was sought by the war, ostensibly. France and England, indeed all Europe, were for years involved in terrible strife. Unhappily, these great powers undesignedly and indirectly injured all peaceful nations, and the United States among the rest, by preventing access to warlike ports. If a United States or other vessel entered a blockaded port, after due notice, she was captured as a prize of war. But the war nations justified the capture by saying that she had notice of the consequences, and should

not have gone into the port. In this way, the French captured the United States vessels, and all vessels imprudently entering ports of war, as well as the English. Nations not engaged in the terrible wars with Bonaparte, should have traded only to peaceful ports, and waited for other commerce until the din of arms was silenced. All peaceful nations had the same cause for going to war with England as the United States; and the United States had the same cause for going to war with France as with England. The second cause of the war was, that English ships of war stopped American ships, to search for deserting seamen. If the United States government had not given offence, by allowing such seamen in her marine, the necessity of searching would not have been. And when search was made, care was taken to seize only English subjects, and deserters from their country service in the time of danger. Besides, the subject was more fit for negotiation than war; and, indeed, was negotiated by Great Britain and the United States ambassador, but refused by President Jefferson.

11. These were the two questions to be settled, said the President and the Congress: "Shall a United States vessel go into a port of war? Shall a United States vessel give up the British seamen navigating her?" The result of the war must be the answer. Of what a strange use is war! Here are ten thousand men, strangely clothed, with long guns on their shoulders, and long knives, or swords, by their side. They have come from different States, leaving at home fathers and mothers, wives and children, brothers and sisters, relations and friends. The men are now arranged on the field of battle. On the other side of the field are thousands of British men and plain Canadian farmers. They, too, have left their homes and friends,—some on the soil of England, and some in different homesteads on the Canadian line. What are they going to do? The two companies are about to inflict all kinds of inward and outward wounds on each other's bodies; to pierce, stab, cut, beat each other; to separate legs from the body, arms from the side, and heads from the neck; to pluck out the eyes, knock out the teeth, and slash away the face; to cut away the flesh, break the bones, and scoop out the very vitals of the body. Hark! a noise as a roar of thunder, is

the signal to begin. Each company approaches nearer, to begin the horrible work. Now they are engaged. See how they fire, stab, cut, beat each other! O! are they men or devils? See! some on each side are carrying the dead and wounded to a little distance. What black and bloody faces have the hurt; what tattered garments; what sighing, weeping, groaning, shrieking! At last, one company draws off, and the other remains on the ground. The company which goes off is the remains of the ten thousand from the United States. What did they fight and hurt the others for? Were they enemies of each other? No, never saw one another before. But they fought to answer the two questions. Shall a United States vessel go into a port of war? If they remained on the ground, and the others went off, the answer would be, Yes; if they went off, No. Shall a United States vessel give up the British seamen? If the ten thousand beat the others, the answer would be, No; if the others beat, Yes. And this was the purpose of the war, on land and water, in fortification and battle fields, of the plundering and firing of dwellings, of all the wailing and alarm, for three years, merely to obtain answers to these two questions. Could not the answers be obtained otherwise? Supposing the United States vessel was prevented from visiting the port of war until the end of the war, and British subjects were still to be taken out of their refuges, would so much damage result to the United States, as by the war? Surely, the questions could have received a favourable answer; and, surely, the injury complained of bears no proportion to the injury sustained in the remedy.

12. But, strange to say, the war was no remedy for the evil at all. The British government did after as before the war. All the trouble, expense, destruction, wounds, and blood was as water spilt upon the ground, not to be gathered up again. War is nothing but a bloody game at chance. It does not decide which is right or wrong, but which is most skilful and strong in battle. The minority of Congress, in their protest, in 1812, could not refrain from asking, "What are the United States to gain by the war?" A prudent question. The war answered the question, "Nothing." On the contrary, the loss was such, as years failed to compensate. The United

States gladly asked for peace, and the treaty of Ghent was signed 24th December, 1814, by the plenipotentiaries. The treaty most strangely said nothing of the causes of the war, and only made arrangements for the suspension of hostilities, exchange of prisoners, restoration of territories and possessions acquired in the war, the adjustment of slave boundaries, and the stopping of the slave traffic.\* War, then, is not only a cruel device of man, but one uncertain and disappointing. War is the effect of sinful human nature. But ages and generations are to be without war. God will "*break the bow, and the sword, and the battle out of the earth, and will make them*" [his people] "*to lie down safely.*" (Hosea, ii. 18.) He will "*beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*" (Is. ii. 4.)

13. Though Canada was the battle field, and provided the militia and part of the expense, and suffered immensely on merely British questions, yet the province was not concerned in the treaty of peace. No reparation was made by the enemy; no reparation was made by the British government. As a colony, she had to bear her part of the losses; while the great burden of troops and treasure was borne by the Mother country. But the vast amount of money spent by the government in Canada, as it enriched all classes, gave a great impetus to the improvement of the country. Besides, notoriety was given to Canada, and emigration from the British isles began immediately. So the war was of indirect advantage. We now leave the subject of war, and go on with the primary object of this history,—first mentioning that we have indulged in these accounts of the war, and these reflections, partly to give light on the state of the country, and partly to point out the cause of the opposition to Methodism in after years.

#### THE CONFERENCE.

The New England Conference sat in Maine, near Portland, and out of the reach of the war, June 2nd. But there is no

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\* But the war was not for the professed reasons, but for conquest. "That war, as everybody knows, was preeminently a Southern measure, of which the great object and leading end and aim, by which it was alone justified as an expedient undertaking, was the conquest and annexation of Canada;" so confesses the *New York Tribune*, 1861.



return of members from Stanstead, nor any appointments. The New York Conference met in New York city on May 5th; but makes no appointment for Dunham, only states the members as 230,—probably most of them on the United States side of the frontier. The Genesee Conference met at Genoa, in Cayuga county, New York, July 14th. There were no returns from Canada, nor any appointments made.

It does not appear that any of the 12 preachers stationed in Upper Canada, in 1813, had left the country. But it seems that some had located, and only preached occasionally, as the times permitted and necessity required. The names of those which located were E. Cooper, S. Hopkins, John Reynolds, Jos. Gatchell, N. Holmes, E. Burdock, P. Covenhover, and G. Densmore. These names are not to be found again in the Minutes; and therefore they must have gone into some business, or settled on farms. Isaac B. Smith also located, but he resumed his work again.

John Reynolds, who was stationed on the Bay of Quinte circuit, with I. B. Smith, located in 1813. He first taught a school, in the front of Sidney. Then he engaged in selling small goods in the neighborhood,—to help his income as teacher. In 1814 he began to keep a little shop in Belleville,—then a very small place. He so carefully proceeded in business, and so prospered, that finally he built a stone store and warehouse. He trafficked with the Indians, carrying back into the woods goods and whiskey for furs. But whiskey was not accounted so vile an article of traffic as now. The other preachers who located, there are scarcely any records of. It is said that Holmes settled near Chatham, and died in 1828. Hopkins located in the Niagara county, and Burdock near Buffalo. Covenhover settled on a farm on Dundas street. Gatchell located, but resumed the work in 1825. Joseph Lockwood, after travelling two years, settled near Belleville, in 1811.

It appears then that the only preachers who kept to the work, during the war, were Ryan, Rhodes, Whitehead, and Prindle. But the lately located preachers assisted in their own neighbourhoods. And besides, there was Sawyer in Matilda, Keeler in Elizabethtown, and Dunham in Fredericksburgh. So that the Methodist societies were not badly supplied with

preachers, in the commotions and dangers of the times; to say nothing of George Neale, in the Niagara river, and other local preachers in the six Upper Canada circuits.

#### MICHAEL COATE.

Although in Canada only one year, 1798, he may have a passing notice. He came to Canada, at the solicitation of his brother Samuel. He was born in Burlington county, in New Jersey, 1767. He was converted by the preaching of Samuel, in 1794, and began exhorting immediately, and continued preaching all his after life. He excelled in experimental and practical preaching; and was stationed in some of the chief cities. For some years he was Presiding Elder in New Jersey. His last sermon was on Rev. vii. 9. During his illness, in a storm at night,—with wind and rain, thunder and lightning,—his soul was filled with rapture, and he shouted the praises of God, saying that the peals of thunder were sweeter than melodious music. He died August 1st, 1814.

#### DR. COKE'S DEATH.

As the chief minister, with Francis Asbury, of the Methodist Episcopal Church, both in the United States and Canada, the notice of the death of the Rev. Dr. Coke is appropriate here,—although no evidence appears that he ever was concerned with the Canadian preachers or work. He was born in Wales, in 1747, and became a minister of the Church of England. In 1778, his name is first on the Methodist Minutes. In 1784, he first sailed to the United States, and presided at the Christmas Conference, when he communicated Mr. Wesley's plan for the government of the Methodists. He crossed the Atlantic ocean eighteen times, at his own expense, in going to and from the United States, the West Indies, and Nova Scotia. He died on board ship, in the Indian ocean, on his way to Ceylon, May 3rd, 1814, aged 67. His purpose was, to establish Christian missions in Ceylon and India. He was the first bishop of the Methodist Episcopal Church, and a man of deep piety, learning, and ardent zeal for the diffusion of religion. He was the father of the Wesleyan missions to the British foreign possessions.

## QUEBEC.

In 1812, although the United States Conference made appointments for Lower Canada, none of the preachers remained. For two years, the Methodists in Quebec, about 40 in number, with those in the army, were without a minister. When the 103rd regiment arrived, a pious serjeant, named Webster, occasionally preached. After a time, he was invited to conduct Divine service on the Sabbath, and usually preached twice, and once in the week besides. The congregation increased, and the society was revived, and many were added thereto. In the summer of 1813, the regiment was ordered to Upper Canada, and the society deplored the loss of serjeant Webster. A useful leader also now left the city for England. The charge of the society was then left in the hands of Peter Langlois, who was assisted in the prayer meetings and classes by two young men and two pious females. The Sabbaths were employed by them in holding these meetings, and expounding a portion of the Word of God. In Jan'y, 1814, Langlois was urged by the members to preach; and after much hesitation, he consented, and continued to do so once each Sabbath, until the arrival of a preacher from England in the following summer. The first appointments of the English Conference to Canada were,—

Quebec,—John Strong.

Montreal,—Samuel Leigh.

The number of their members in Quebec, Nova Scotia, and Newfoundland, were 1570.

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## CHAPTER II.

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FROM THE END OF THE WAR IN 1814, TO THE ESTABLISHMENT OF A CONFERENCE IN CANADA IN 1824.

1815.

**A**LTHOUGH the treaty of peace was signed, yet war continued, until the news tardily voyaged the Atlantic ocean. Hostilities went on by sea and land. And in this interim was the battle before New Orleans. A British fleet of 60 sail appeared off the coast of the Mississippi. British forces were landed on the 22nd December; several engagements took place. January 8th, the British, amounting to 12,000, under Gen. Packenham, advanced in solid columns to the intrenchments before New Orleans. As they came near, the Americans poured on such a cannonade, with an unceasing fire of musketry and rifles, that the troops were felled by hundreds at every discharge. About 2000 were killed and wounded, 500 were made prisoners, and the rest retired to their camp. On the 18th, the army embarked on board the fleet. On the 17th February, the treaty was ratified by the president and senate of the United States; and on the 1st March, the treaty was officially announced in Canada by Sir George Prevost, the governor.

Peace was most acceptable to both countries. Both parties in the United States,—one, hotly contending for the war in its beginning, and the other against it,—gladly welcomed the return of peace. And the poor suffering and innocent province greatly rejoiced to be free from frequent invasions and constant alarm. Especially, did all the friends of religion and human happiness, in both countries, rejoice and offer up thanksgivings to a gracious Providence, that the sword had returned to his scabbard. Peace returned, also, to the nations in Europe, by the victory of Waterloo, in the month of June, and the banishment of Bonaparte to the island of St. Helena.

In Canada, the embodied militia, comprising a large number of the able men of the province, were immediately disbanded, and allowed to return to their peaceful and rural occupations. The officers were allowed a gratuity equal to pay for eighty days. The wounded received comfort by a pension of six pounds per annum. A gift was bestowed on the widows and orphans of the war. And the crown was petitioned for a donation of land to each soldier of his country. Thus the country showed gratitude to them who buckled on the sword to resist the sword. And an act was passed, granting one thousand pounds to preserve, by a monument, the name of the brave and upright governor Brock. The reason is thus described :

"Whereas at the declaration of war by the United States of America against Great Britain, the government of this province was administered with great uprightness and ability by the late Major General Sir Isaac Brock ; and whereas by the wisdom of his councils, the energy of his character, and the vigour with which he carried all his plans into effect, the inhabitants of this province,—at a time when the country was almost destitute of regular troops,—were inspired with the fullest confidence in him and in themselves, and were thereby induced most cordially to unite with and follow him in every operation which he undertook for their defence ; and whereas after having achieved the most brilliant success, and performed the most splendid actions, that truly illustrious commander, contending at the head of a small body of regular troops and militia, against a very superior force of the enemy, devoted his most valuable life ; and whereas the inhabitants of this province reverencing his character, feel it a tribute due to his memory to express the same by a public and lasting testimonial."\*

Now peace was restored, the Imperial Government sought, by emigration, to increase the population of Canada, greatly lessened, alas ! by the disasters of war. In February, a proclamation was issued in Scotland, offering a free passage to persons of good character, a grant of 100 acres of land, and the same grant to their sons when of age. Provisions were also to be furnished until the first crops were harvested, and farming utensils at half of prime cost.

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\* In 1860, an address was presented to the Prince of Wales, on the Queenston height, where Brock fell, by surviving militia volunteers, and signed by 1192 of them. So many were still living.

War is no friend to religion ; nor is religion a friend to war. Mr. Case thus speaks of the time of the war :

" Time will not permit me to speak, particularly, of the decline of religion, occasioned by the confusions of the late unhappy war. Inconsiderable in number, for the length of territory, and scattered along the length of 600 miles, as the inhabitants of Upper Canada were,—the frequent movements of the army along the narrow line of the settlements,—the sudden and repeated call of the militia in cases of alarm,—rendered it extremely difficult, at times, and especially in some of the circuits, to get many together for the purpose of religious instruction and worship. Frequently none but women and children could attend the preaching. The preachers, however, by remaining in their circuits, were enabled to preserve most of the societies ; and when the warring tempest would for a season subside, not a few, here and there, were brought to God, as the fruit of their painful and unremitted exertions. So soon as the peace took place, attention to the word became general ; the societies began to resume their former strength ; awakenings became more frequent, and the Gospel was made more and more the power of God to salvation."

The Genesee Conference met at Lyons, June 29th. War being over, it was resolved to go on with the work in Canada ; but to be careful in the choice of preachers, that offence, as far as possible, might be prevented. The appointments were as follows :

*Upper Canada District.*

William Case, *Presiding Elder.*

	Men bers.
Bay Quinte,—David Culp, Ezra Adams.....	511
Smith's Creek.....	82
Young Street,—John Rhodes .....	163
Ancaster,—Thomas Whitehead, David Youmans...	459
Niagara,—William Brown.....	220
Detroit,—Joseph Hickcox.	

*Lower Canada District.*

Henry Ryan, *Presiding Elder.*

Augusta,—Thomas Madden, Andrew Prindle .....	330
St. Lawrence,—Israel Chamberlain, John Arnold..	—
Ottawa,—Nathaniel Reeder.....	—
Montreal.....	—
Quebec .....	—

1765

The preachers selected were mostly of British birth ; and the two or three Americans were of moderate politics, and prudent in conduct. The two chosen for presiding elders were very suitable men : well known, highly esteemed, zealous, and very useful,—having seals of their ministry in all the country. The Genesee Conference did not lack preachers for the three vacancies, but fit men ; and, therefore, left Smith's Creek, Montreal, and Quebec, to be supplied. A wrong step at this period of feverish national animosity, and, probably, American preachers would have been driven from the country ; to be succeeded, however, by preachers from the British isles.

The preachers came on from the Conference, went to their stations, trusting in the Lord, and began to reclaim some of the ground lost in the confusion of the war. Among the converts of the year, was William Johnson, converted under the preaching of Nathaniel Reeder, on the Ottawa circuit, and in the township of Hawkesbury. He was afterwards a class leader and local preacher ; long a stay and a staff to religion in that part of the country. In his stone house, quarterly meetings were sometimes held. He died in the faith, 21st January, 1833.

The appointments by the English Conference, in 1815, were for—

Montreal,—John Strong.

Quebec,—Rich. Williams, John De Putron, French missionary.

The number of members reported for Nova Scotia, Newfoundland, and Quebec, were 1759.

1816. The Eastern district in Upper Canada, including five counties, was found too large for judicial and civil purposes ; and two counties, along the southern side of the Ottawa River, Prescott and Russell, were formed into another district, called the Ottawa. The business of the new district was performed in the seigniorship of Longueuil. As the war had destroyed a great number of deeds, conveyances, wills, mortgages, leases, and such like valuable papers in the district of Niagara,—suffering more than any other part of the Province,—a Commission was appointed to investigate and remedy these losses, by placing on record the testimonies ; and this record was to serve in lieu of the original papers. Another useful measure was

the encouraging of Common Schools in Upper Canada. In each village or township (and there were no towns or cities then) the inhabitants were to assemble yearly, and choose three trustees for the management of the school. A board of education was appointed for each district; and a sum of £6,000 was granted to the ten districts, or £600 to each. Here began the Common School system of Upper Canada; which has not improved much to the present time; and which for its simplicity, and absence of interfering with numerous details and minute attempts at uniformity, some would prefer to the present complicated and expensive system, requiring large compulsory contributions.

In the commencement of the year, the congregations were unusually large, and the preachers and pious members were led to expect better times. When the Wesleyan missionary came to Montreal he desired to use the chapel erected by the exertions of the American preachers, especially Samuel Coate; but was opposed by Mr. Ryan. As in most cases of dispute, a part of the society sided with the new preacher, and a part with their old ministers. Although the Genesee Conference had no preacher in Montreal last year, and thus the chapel was not supplied, yet a supply was intended, and the station was in the Minutes. For another body therefore to send a preacher, and occupy the chapel, and draw away the society from the preachers who had gathered and watched over them for a number of years, was considered an interference and wrong. Ryan wrote to bishop Asbury on the subject, and the bishop wrote to the Missionary Committee in London. The Committee replied to Mr. Asbury as follows:—

*New Chapel, City Road, London, Feb. 7, 1816.*

“VERY DEAR SIR:—It is by the particular request of the last British Conference that we, as members of the missionary committee, address you, and our brethren in the United States, whom we very highly esteem as fellow-citizens of the saints, and fellow-labourers in the vineyard of our common Lord; most fervently wishing that peace, righteousness, and joy in the Holy Ghost may abound in you and by you, to the praise of God and the glory of his grace.

“On reading your last very kind and affectionate letter, we sympathized with you, knowing how much it must have affected your



mind, after being favoured with so much spiritual prosperity, to have to lament a 'decrease of members in your societies;' but we trust, since it hath pleased Divine Providence to cause the terrors of war to cease, and to restore the invaluable blessing of peace between the two countries, that by this time you hail the dawn of a more auspicious day, and see the returning glory of the Lord revealed, and the quickening power of the Spirit diffusing its reviving influence, and that the voice of joy and rejoicing is heard in the congregations of the righteous, Glory to God in the highest, peace upon earth, and good will toward men. Our united prayer and supplication for you is, O Lord, we beseech, O Lord, we beseech, send now prosperity!

"It is with gratitude to the Lord of all that we can say, he is still extending his kingdom among us, by the instrumentality of the preached word; and his servants have had much consolation in their labours, by seeing sinners powerfully convinced of sin, penitents born of God, and believers sanctified by the Spirit. God has lately been reviving his work in various places, particularly in the city of Bristol, at Salisbury, &c.: in the former place several hundreds have been brought to the knowledge of God their Saviour. We can assure you we love this 'good old-fashioned religion,' of a deep conviction for sin, a clear sense of justification by faith, and entire sanctification of the soul from all moral pollution, as well, if not better than ever. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, and does even now bless us, with these spiritual blessings in heavenly places in Christ Jesus: and we ever pray with increasing desire, 'Thy kingdom come.' Our blessed Lord has greatly favoured us with success in our Missionary efforts, particularly in our new stations in the eastern world, Ceylon, &c., though this has been attended with its afflictive circumstances. Since the death of our venerable, highly esteemed, and much lamented friend and brother, Dr. Coke, our beloved brother Ault has been removed from a sphere of useful labour to his great reward. The other brethren are still preserved in their useful labours. A Buddhist priest of considerable learning has been converted to Christianity, and is now engaged in translating the Scriptures into two of the native languages. Several Moormen or Mohammedans have also received the truth, and are becoming useful preachers of the word of life; and thousands of the poor heathen flock to hear the joyful tidings of the gospel. Our missionaries have begun to build a large chapel, house, school, printing-office, &c., at Columbo, and have received the liberal support of the inhabitants. These buildings are to cost seven thousand dollars, six thousand of which have been already subscribed by the inhabitants. We have lately sent five more missionaries to that quarter of the globe, and one more is shortly to sail for Bombay. Thus the Lord is enlarging his kingdom, 'even from the rivers to the end of the earth.'

"We rejoice in the ardent Christian affection you express toward your brethren in this country; and be assured they entertain the same lively feelings and sentiments of brotherly love towards you and your fellow-labourers in the Lord; and should we be favoured with a visit from you or them, it would give us inexpressible pleasure to give you the right hand of fellowship, and every expression of our sincere Christian regard.

"To preserve a mutual good understanding, and the unity of the spirit, and, as far as possible, a co-operation in promoting the good work of the Lord, we feel it our duty to state to you a subject of local difference, which to us has been painful, and which we feel a delicacy in stating, but to which we are compelled from the necessity of the case, that the word of the Lord be not hindered. In consequence of application being made to the British Conference from the Society at Montreal, a missionary was sent to that place, and received as the messenger of the gospel of peace; but we are sorry to learn that some misunderstanding has taken place between brothers Strong and Williams, our missionaries, and brother Ryan, your presiding elder for Lower Canada. From the former we have received a statement of their proceedings, and from the latter a letter of complaint. We have also received a letter from brother Bennett, the chairman of the Nova Scotia district, who has visited Montreal, &c., and reported to us his proceedings. Upon a review of the whole, and from the most serious and deliberate consideration, we are led to conclude that, considering the relative situation of the inhabitants of Montreal and of Canada to this country, and particularly as a principal part of the people appear to be in favour of our missionaries, it would be for their peace and comfort, and the furtherance of the gospel, for our brethren to occupy those stations, especially the former, and to which we conceive we have a claim, as a considerable part of the money for building the chapel and house was raised in this country. We trust our American brethren will see the propriety of complying with our wishes with respect to those places; not to mention their political relation to this country, which, however, is not of little importance, for we are conscious that their general habits and prejudices are in favour of English preachers, being more congenial to their views and feelings, which should certainly be consulted, and will tend to facilitate the success of the gospel, and their spiritual prosperity. As your and our object is mutually to diffuse the knowledge of Him whose kingdom is not of this world, and by every possible means to promote the immortal interests of men, let us not contend—we have one master, even Christ—but give place to each other, that the word of the Lord may have free course, run, and be glorified. We cannot but hope, that from the contiguity of the labours of the brethren belonging to the two conferences, the spirit of unity and love will be promoted, and by this measure a more perfect reciprocal intercourse established. As you have

kindly invited our esteemed brethren, Messrs. Black and Bennet, to take a seat in your conference, we have directed them to pay you a visit at Baltimore for this purpose, and to amicably arrange and settle this business, whom we trust you will receive as our representatives and as brethren.

"Praying that our mutual love may abound yet more and more, and that we may ever enjoy and rejoice in each other's prosperity, till the whole earth is filled with the glory of God, we remain your truly affectionate brethren in Christ Jesus.

(Signed for and in behalf of the committee.)

"JAMES WOOD, *Treasurer.*

JOSEPH BENSON,

JAMES BUCKLEY, *Secretary.*"

The General Conference assembled in May, in the city of Baltimore. The delegates of the Missionary Committee, Messrs. Black and Bennett, were present. But bishop Asbury, to represent the affairs in Canada, was in the rest remaining for the people of God, far from all strife and vain glory. But William Case and Henry Ryan were there, as two of the ten delegates from the Genesee Conference. Bishop McKendree was the president of the body, composed of 103 delegates, from the nine conferences. The statements on the Canada difficulty were presented, and the letter to bishop Asbury read, and the whole subject referred to a Committee; which made the following report:

"The Committee appointed by the General Conference to confer with Messrs. Black & Bennett, delegates appointed by the London Methodist Missionary Society to represent the British connection to this conference, and, if possible, to make an amicable adjustment of certain differences between our Church and the British connection, relative to Upper and Lower Canada, beg leave to submit the following report, viz. :—

"1. Your committee have had several friendly interviews with the above-mentioned delegates on those subjects, and they are happy to state that there appears to be an earnest desire to have all existing difficulties terminated to the peace and mutual satisfaction of both parties, and to perpetuate the Christian union and good understanding which have hitherto existed.

"2. It appears from written communications, as well as from verbal testimony, that unhappy dissensions have taken place in Montreal between certain missionaries sent (at the request of a few official members of the society in that place, in time of the last war) by the London Missionary Society, and some American preachers, which have terminated in the division of that society.

"3. Although the late hostilities between the two countries separated, for some time, those provinces from the immediate superintendency of the Methodist Episcopal Church in America, yet all the circuits (except Quebec) were as regularly supplied as circumstances would admit of with American preachers.

"4. It furthermore appears, from written and verbal communications, that it is the desire of the great majority of the people in Upper and Lower Canada to be supplied, as heretofore, with preachers from the United States.

"5. In the two provinces there are twelve circuits and one station, (Montreal,) which have eleven meeting-houses, which have been hitherto supplied by American preachers.

"These things being duly considered, together with the contiguity of those provinces to the western and northern parts of the United States, your committee respectfully submit the following resolutions :

"Resolved by the delegates of the Annual Conference of the Methodist Episcopal Church, in General Conference assembled,

"1. That we cannot, consistently with our duty to the societies of our charge in the Canadas, give up any part of them, or any of our chapels in those provinces, to the superintendence of the British connection.

"2. That a respectful letter be addressed to the London Methodist Missionary Society, explaining the reasons for the above resolution."

The report was adopted by the Conference, a letter was written to the Missionary Committee of London, but no good resulted. The division in Montreal continued, and instead of withdrawing their Missionaries, the Committee increased them, and sent on preachers even into Upper Canada. Henry Pope was the first, and others followed. While the great majority of the people of Upper and Lower Canada desired preachers from the United States, and appear to have overcome the feeling of national animosity, yet a minority was opposed, and desired preachers from the British isles. Ought the Missionary Committee to have hearkened to the voice of a small minority? For nearly thirty years, and up to 1814, Dr. Coke had charge of the Wesleyan Missions. Linked with American Methodism as he was, it is very improbable that he would have consented to a course repugnant to his fellow bishop (Asbury), to the General Conference, and to American preachers generally, when the request of the minority came before the Missionary Committee. More likely he would have urged the applicants to bear with the United States preachers, and to

profit from their teaching as much as possible. But the Missionary Committee was just beginning to act alone, and without Dr. Coke. In appointing a preacher to Quebec, in 1814, they probably rather thought of the destitution of the place, than the Methodist principles violated, and the evil results likely to follow. Having taken, as they thought, a right step for Quebec, they could not regard a similar step as wrong for Montreal. The principal argument for British preachers was, that Canada was a colony of Britain. Certainly, but missionaries may go to any land, and are under no restraint from political relations.

#### DEATH OF BISHOP ASBURY.

Although infirm, Bishop Asbury expected to be present at the General Conference. He preached his last sermon on Sunday, March 24th. He was carried from the carriage to the pulpit, and placed on a table. He spoke nearly an hour from Rom. ix. 28. On the next Sabbath, he breathed his last. The inscription on his tomb will give an outline of the history of his life :

" Sacred  
to the memory of  
The Reverend Francis Asbury,  
Bishop of the  
Methodist Episcopal Church.

He was born in England, August 20th, 1745.

Entered the Ministry at the age of 17.

Came a Missionary to America, 1771.

Was ordained a Bishop in this city (Baltimore), Dec. 27th, 1784.

Annually visited the Conferences in the United States.

With much zeal continued to 'preach the word,'

For more than half a century.

And

literally ended his labours with his life,

near Fredericksburg, Virginia,

in the full triumphs of faith, on the 31st March, 1816,

aged 70 years, 7 months and 11 days.

His remains were deposited in this vault, May 16th, 1761,

by the General Conference then sitting in this city.

His journals will exhibit to posterity

his labours, his difficulties, his sufferings, his patience,

his perseverance, his love to God and man."

Asbury was a great and good man, and in his character and life much resembled his father in the Gospel, John Wesley. Although a bishop of the American Methodists, he was also bishop of the Methodist preachers and societies in Canada; and therefore a notice of his death is here necessary and proper. Besides, who sent the first Methodist missionary to Canada? Francis Asbury sent William Losee, for the other bishop, Dr. Coke, was in England in 1791. And the first missionaries were all appointed to Canada by bishop Asbury. Although he did not labour himself in the Canadian wilderness, he deputed those who did. He however visited the country, in 1811, as we have seen, and preached a few times, as he travelled the northern banks of the river St. Lawrence. And, but a few months before his death, he felt so interested in the cause of God in Canada, as to write to the London Missionary Committee on the impropriety of sending Methodist preachers to places already supplied with such. Honour then is due to the memory of bishop Asbury for assisting to plant and nurture Methodism in the snows and woods of Canada. But honour from men, this good man never coveted. In a letter to Dr. Coke, in 1791, he says: "I would not have my name mentioned, as doing, having, or being any thing but dust." He was truly an apostolic bishop; and one of the most holy, laborious, and useful men that ever travelled the American continent.

The Genesee Conference met at Paris, July 17th. The work by this Conference was divided into six districts, two of which were in Canada. The number of members was above 15,000, of which 2500 belonged to the Province. The Canadian appointments were as follows:

*Upper Canada District.*

Henry Ryan, *Presiding Elder.*

Yonge Street,—	165
Niagara,—Elijah Warren	372
Ancaster,—David Yeomans, David Culp	374
Detroit,—Joseph Hickcox	140
Westminster,—John Hamilton.	

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**Members, 1777**

*Lower Canada District.*William Case, *Presiding Elder.*

Augusta,—Andrew Prindle, Peter Jones. ....	301
St. Lawrence,—Wyatt Chamberlain, John Dempster	251
Ottawa,—George Ferguson. ....	153
Montreal,—William Brown. ....	25
Bay Quinte and Kingston,—Thomas Madden, John	
Rhodes. ....	636
Smith's Creek,—Nathan Reeder. ....	92

Members, 730

The station of Quebec was now omitted, as the English preacher was there, and it was never put on the list again. That French city, famous for the strength of its fortifications, was first visited by Samuel Merwin, of the New York Conference, in 1803, with a design to introduce Methodism. But Nathan Bangs was the first preacher stationed there, in 1806. Samuel Coate succeeded, then Samuel Cochran, George McCrackin, James Mitchell, and Joseph Scull; another preacher was appointed in 1812, but the war prevented his occupying the station. For six years, the people inclined to Methodism were favoured with the Methodist ministry, but the result was not very encouraging, and the members in society were never more than forty.

The return of members shows an addition of 842 in Canada. The increase was mostly in the Ottawa, the Bay of Quinte, and in the two circuits where the invasion of war was most felt, viz.: the St. Lawrence and the Niagara. The Gospel of peace was strengthening in the regions of war.

The appointments of the English Conference were:

Montreal,—John Strong.

Quebec,—Richard Williams, John de Putron.

N.B.—Three additional Missionaries were appointed this year for stations in Canada under the direction of the Committee, viz.: Henry Pope, James Booth, and Richard Pope. The members in Nova Scotia, Quebec, and Newfoundland were 1824.

## METHODIST CHAPELS.

The report of the Committee on Canadian affairs to the General Conference says, that there were twelve circuits, one

station, and eleven meeting houses in Canada. These meeting houses or chapels were all of wood material, with heavy strong frames, excepting the Montreal chapel, which was a small building of stone. The mode of building chapels in the olden times was, by joint labour, and almost without the aid of money. The first step was for the scores of willing hands, on a given day, to resort to the woods, and then fell the trees, and square the timber; others, with oxen and horses, drawing the hewed pieces and rafters to the appointed place. A second step was to call all hands to frame the building, selecting the best genius for the carpenter's calling for superintendent. A third step was a "bee" to raise the building; and the work for the first year was done. The next year, the frame would be enclosed, with windows and doors, and a rough floor laid loose. As soon as the meeting house was thus advanced, it was immediately used for preaching, prayer meetings, and quarterly meetings. Some of the early chapels would be finished inside; others, would be used for years in their rough, cold, and unfinished state. The people were poor, had little or no money, but loved the Gospel, and did what they could.

1. The oldest of the eleven chapels is the Adolphustown, on the south shore of the Hay Bay, and on the old Bay of Quinte circuit.

2. The next for age is the chapel in the 4th concession of Ernesttown. It was not erected here at first, but on the front of the township, lot No. 27, and close to the Bay of Quinte. After some years, (some of the principal Methodists moving to the 4th concession,) the frame was taken down, drawn to the present site, and put up again. It stands on the public road, leading from Napanee to Kingston, and near the village of Odessa. A rough-cast school house, now stands on the old site, east of Bath. Some challenge the antiquity of the Ernesttown with the Adolphustown chapel; but both were begun at about the same time, by William Losee, only the latter was first erected. As the religious traveller passes, he may look on this old and useful meeting house, still used for public worship, and see a specimen of the architecture of the pious people settled in the woods of Ernesttown seventy years ago.

3. About nine miles from Odessa to Kingston is the village



of Waterloo, and on the top of a sand hill, formerly covered with lofty pines, is a well proportioned and good looking Wesleyan stone church. It is on the site of an ancient frame meeting house, decayed, and gone, bearing an antiquity nearly as great as the other two chapels. The meeting house in the township of Kingston was an unfinished building, a mere outside, with rough planks for seats.

4. Two miles from the town of Picton, and in the 1st concession of the township of Hallowell, is still to be seen one of the oldest Methodist chapels in Upper Canada. The ground and the lumber were the gift of Steven Conger. The first work was done in June, 1809. An account book now existing shews the receipts and payments for the building. Some paid subscriptions in money, some in wheat, some in teaming and work; and one person paid one pound "by way of a turn." The first trustees were named Conger, Vallean, Vanblarican, Dougal, German, Benson, Wilson, and Vandusen. They are all dead, but children of some of them are still living in the vicinity. The building is square, with pavilion roof, of heavy frame timber, yet sound, having a school house on one side and a mill on the other. There is a burying ground attached, in which lie many of the subscribers to, and first worshippers in, the chapel. It is still used as a place of worship, and for a Sabbath school. These four chapels were all in the old Bay of Quinte circuit.

5. In the 5th township east of Kingston is another relic of the times of old, called the Elizabethtown chapel. It is now within the boundaries of the village of Lyn, about eight miles from Brockville, and near the river St. Lawrence. A chapel particularly remarkable for the assembling of the Genesee Conference in 1817, and the great revival of religion there begun.

6. The sixth chapel of the eleven was the Montreal; erected in 1806, and chiefly by the exertion of Samuel Coate.

7. The other five meeting houses were in the Niagara country. The most populous parts of Upper Canada, in the early times, were on the eastern and western ends of Lake Ontario, with all the country between nearly an unbroken wilderness. The eastern end began the Bay of Quinte settlements, and the western, the country called after the Niagara river. One of

the five places erected for public worship was the Long Point meeting house, in the township of Woodhouse, four miles south of the town of Simcoe, and near lake Erie. It was never finished; but the shell, with rough planks for seats, and a few rough boards tacked together for a pulpit, was for many years used as a place of worship. This was the most westerly Methodist chapel in Upper Canada.

8. There were two meeting houses near the Niagara river. One was in the township of Crowland, seven miles from the village of Chippewa, on Lyons' Creek, and called Lyons' Creek meeting house. It was used for years in an unfinished state, but afterwards was roughly plastered.

9. The other was in the township of Niagara, two miles from the village of St. David's, and called Warner's meeting house. It also was used for many years in an unfinished condition. After the war, the building received a coat of plaster, but it was never painted inside or out. Indeed, the old chapels knew not that paint was in the world. And the frame dwelling houses of the old settlers were just as ignorant.

10. The two remaining chapels were at the head of Lake Ontario. One was in the township of Saltfleet, and was called Stoney Creek meeting house. It was on the main road leading to Niagara, and five miles east of Hamilton. Its age was nearly the same as the oldest of the Bay of Quinte chapels. Before the war, and for years after the war, the chapel was in constant use, and yet was never more finished than to have a roof, a clapboarding outside, and a rough floor inside. Some of the chapels, to keep out the wind and cold in winter, were filled in with mud, between the posts, as a substitute for plastering; and so could be well used in the winter. On the night of the battle of Stoney Creek, the American forces numbering 3000 lodged in and around the meeting house; and here it was that Lieutenant Colonel Harvey attacked the invaders, who were intent on dislodging General Vincent from his position on Burlington Heights. The Americans were nearly surprised, as the British, only 704 strong, entered their camp by night. The Americans lost many in killed and wounded, and their two generals and 120 others were made prisoners. The old meeting house was much riddled with cannon balls and musket shots. The openings and marks of which were seen as late as the year 1820.

11. The other chapel was in the township of Ancaster, seven miles south-west from Hamilton, and called Bowman's meeting house. It was named after Peter Bowman, near whose house it was. He was a pious man, acquired a good property by his industry, was the first recording Steward of the Ancaster circuit, and hospitably opened his house as a home for the preachers of the Gospel. The meeting house was used in an unfinished state for many years, and was never entirely completed.

Besides these eleven meeting houses, there was another (which Messrs. Ryan and Case did not probably think of, at the Baltimore Conference) situated in the township of Matilda, in a part of the country forming the old Oswegotchie circuit. But the old chapel has been long supplanted by a better.

#### KINGSTON.

When in Canada, and passing to and from Kingston, William Losee had his attention drawn to and purchased some village lots. Afterwards, a brick house was erected on one, which he rented. On another, in 1811, a Methodist frame chapel was built; in which, bishop Asbury preached. In the time of the war, the building was used for a school house, but after, the house was again used for religious services. The first watch night in Kingston was held in it, by a Wesleyan missionary, called John Catterick, on 31st December, 1817.

The first preacher in Canada, William Losee, was in the Province, for the last time in 1816. He came to dispose of his property in Kingston. He was now a feeble old man, with spare features and his withered arm, but still walking in the way of the Lord. He preached in the chapel, and also in some places on the Bay of Quinte. His under jaw in speaking would fall a little, so that it was tied up while preaching. He would yet ride on horseback, resting his weight on the stirrups, and as he rode, he balanced himself with his one arm, his body violently shaking. He was accustomed to horseback riding from his youth; and was once noted as a racer. When he first came into Adolphustown, some of his old acquaintances would not go to hear him, not believing in his professions of religion. Among the rest was John Platt, whose sister however went to Losee's meetings. As she was going one day, the

brother says, "Do you ask Bill, if he keeps the little black horse for racing yet?" After the meeting, the young woman, smiling, gave the message to the preacher. He solemnly replied, "Tell John, if he does not look out, he will ride the little black horse to hell!" i.e. racing would be his destruction. After the visit to Kingston, we lose the path of this good and unfortunate man.

The small Methodist chapel, was the third building for public worship in Kingston. It was situated in the heart of the town, and a little north-west of the present Episcopal church. Before the erection of the chapel, the preachers held meetings in private houses.

A meeting house was begun at the Thirty Mile Creek, in the township of Clinton, Ancaster circuit,—deed dated 8th May, 1816. The first society was formed by Darius Dunham, and given in charge to John Beam, whose house was the preaching place for many years, who remained class leader until too old and feeble to visit the chapel.

#### PUBLIC LANDS.

1817. The House of Assembly in Upper Canada took into consideration the state of the Province, and among other topics, the injury arising from the reserve lands of the Crown and the Clergy. In laying out a township of about 12 square miles for settlement, the first division is concessions or roads along the whole breadth, and then each concession into 200 acre lots. The Government reserved in the first concession the 5th lot, 15th and 20th; and the Clergy the 3rd, 10th, 17th, and 22nd. In the second concession the Crown reserved the 4th, 11th, 21st, and 23rd; and the clergy, the 2nd, 9th, and 16th. And thus in every two concessions, the Crown would have three lots in one, and four in the other, or seven in all; and the Clergy, the same; or 14 lots reserved in every 48, or nearly  $\frac{1}{3}$  of the land in each concession, and in each township. The object of the reservation was to increase the value of such land by the improvements of the settlers around it. The object was selfish, as the reserve lands injured all those who did them good. It was difficulty enough to clear up the forests, but to leave so many lots in their forest state, was a difficulty added by the Crown. To have  $\frac{1}{3}$  of a concession uncleared and

uncultivated, was an injury to the  $\frac{1}{2}$  cleared and cultivated. Large patches of forest, interspersed with cultivated land, obstructs the water courses, the air, and the light; nurtured wild animals and vermin destructive of crops, and domestic creatures around a farm house; and especially are injurious to roads running through them, by preventing the wind and the sun from drying the moisture. Besides, no taxes were paid by these wild lots for any public improvements; only from cultivated land. The Assembly, however, were cut short in their work of complaint by being suddenly prorogued by the Governor, whose Council was entirely against such an investigation. Here was the beginning of the Clergy Reserve agitation in the Provincial Parliament, which continued for many years.

The annual meeting of the Genesee Conference, was appointed for Canada, in compliment to and for the convenience of the Canada preachers and members. Also, the preachers on the American circuits had a desire to see the new country, formerly the scene of missionary labours and success, and lately the scene of conflict and blood. For many years, the preachers in Canada had crossed the frontier waters to meet their brethren in Conference; and now the Conference came into their own country. It was to be held on the Augusta circuit, in the township of Elizabethtown, and in the chapel still to be seen. The preachers probably crossed the St. Lawrence river where the pretty and thriving town of Brockville now is. There were sixty preachers belonging to the Genesee Conference, besides those in Canada, numbering twenty-two. On June 21st, bishop George opened the meeting. The usual business was done, the appointments were made, and after a session of five days the preachers returned to their homes. The appointments for, and members in, Canada were as follows:—

*Upper Canada District.*

Henry Ryan, *Presiding Elder.*

Detroit,—Gideon Lamming.....	30
Thames,—Elijah Warren.....	160
Westminster,—David Youmans, Caleb Swary.....	166
Ancaster,—Isaac B. Smith.....	246
Yonge Street,—David Culph.....	160
Duffin's Creek,—James Jackson.....	68
Niagara,—John W. Byern, George Ferguson.....	396

Members, 1226

*Lower Canada District.*William Case, *Presiding Elder.*

Montreal,—William Barlow .....	26
Ottawha,—Peter Jones .....	127
Augusta,—Isaac Puffer .....	505
Bay Quinte,—Thomas Madden, N. Reeder .....	730
Hallowell,—Wyatt Chamberlain, Ezra Adams	
Belleville,—Israel Chamberlain	
St. Lawrence,—Andrew Prindle, Thomas McGee...	231
Cornwall—William Brown .....	52
Smith's Creek, now Hallowell, had .....	210

Members, 1881

The Smith's Creek (or Port Hope) circuit, first on the list in 1805, was now, with appointments in the Prince Edward district, to form the Hallowell circuit,—a pretty long circuit from Port Hope to Picton, but the circuits then had merely length and no breadth, for the settlers were nearly all on the frontiers. And now the Belleville circuit first comes on the list. The town was then just surveyed, and had only a few inhabitants and dwelling houses on the site. The preachers from the Bay of Quinte circuit had for some years visited the settlements in Sidney and Thurlow townships, and some societies were formed. And now the new village, with the surrounding country, was formed into the Belleville circuit, and next year one hundred and sixty-five members were returned. Duffin's Creek circuit now first appears. The creek called Duffin's is in the township of Pickering, and about twenty miles east of Toronto. The new circuit probably took up the most westerly appointments of Smith's Creek circuit, and all the settlements now beginning up to the boundary of the Yonge street circuit. It seems that there was now a small Methodist society in Whitby, formed by N. Reeder while on the Smith's Creek circuit last year. But the most remarkable event was the great revival of religion in the Province, begun at the sitting of the Conference. A member of it thus wrote :

"In June, while the Annual Conference was sitting at Elizabethtown, many were brought under awakening, and ten persons found peace in believing. On Sabbath, the meeting house was filled from eight o'clock in the morning till eight in the evening; during which time, five sermons and a number of exhortations were delivered. Throughout the whole sitting of five days, the word was

delivered with much freedom and power; and so great was the revival which followed, that it is believed, more than one hundred persons were awakened at the Conference. Conversions now became frequent. The power of God was displayed at most of the meetings. The deist and the drunkard, as well as the moralist and children of ten years, found one common place at the altar of penitence; and calling on the Lord for mercy, were made to rejoice with joy unspeakable. Whole families were made the subjects of saving grace; and not a few who had declined in religion, were reclaimed and restored to their first love. The neighbouring townships now took the flame. From attending the preaching at the Conference, the people returned to their homes with great seriousness, and earnest prayer for the divine blessing."

The revival extended to all parts of the Augusta circuit, greatly encouraging the laborious preacher, Isaac Puffer, as well as the Presiding Elder, who thus writes:

"At a quarterly meeting in Augusta, the divine power was gloriously manifest; and among the hundreds from whose eyes the tears of gratitude and joy were falling, were eight persons above the age of sixty, who had lately obtained mercy. One of them was a man of 75. Another of 72 blessed God that all his children (seven in number) were converted. Of Roman Catholics, there have been a few conversions. At this meeting, an aged woman came to the altar weeping. In the French, she said, 'I was yesterday (Saturday) at the meeting here, and while the minister was preaching, the Lord broke into my heart,'—'his love came into my soul.' She had been previously awakened."

The revival in Augusta circuit does not appear to have spread easterly into the St. Lawrence and Cornwall, circuits, but was propagated westerly with great success. In Fredricksburgh, in the Bay of Quinte circuit, the revival began August 17th, rather unexpectedly, and spread in an extraordinary manner.

"For many years, the Gospel had been preached, and religious meetings kept up by a persevering few,—whose exertions had been great to arrest the progress of vice, and by whose christian union and steady walk, the honour of religion had been secured

"For some time previous to the awakening, the young people of the neighbourhood had manifested less desire for public amusements, and had obtained leave of Brother Cain to meet at his house, for the purpose of learning to sing; after which they joined with the pious, in the solemnities of public worship. At one of these meetings, a youth was present who had lately found peace with God, and who had come from a distant town to visit his relatives; and feeling a great desire for the salvation of his acquaintances,

he arose and addressed the meeting on the subject of his late conversion, and invited them all to taste the joys of this great salvation. The divine power seemed to rest on all present, and the youths especially were broken into contrition, and requested the prayers of the assembly. Their case was immediately carried to God in prayer. The meeting continued several hours. Six young persons found peace with God before the close. The news of the meeting brought numbers together; and the meetings grew so large, that no house in the settlement could hold the people, so that they went into the field, and spent the time in preaching and praying for the distressed. At every meeting, numbers were converted. Like a devouring fire, the revival spread through the neighbourhood; thence it travelled east; thence north, through the German settlement, around the head of Hay Bay, and so on to the Napanec river,—sweeping in its irresistible course almost all the families in the way. From Brother Cain's it also took a westerly direction, and spread the entire width of the peninsula of Adolphustown, leaving a blessing in most of the families as it passed along.

“At the November quarterly meeting, fervent prayer was offered up that the revival might reach the Adolphustown chapel neighbourhood also. In a few days the revival reached the place, and great numbers were converted to God. At the prayer meetings, many hundreds would assemble, and usually ten or twelve would be converted at each. From the 4th concession shore, boat loads would cross the bay, to attend the meetings, and many persons would return the happy converts of Jesus' love. By this means the revival extended to the north part of Adolphustown. It was most delightful to hear the solemn praises of God, from the happy converts, as they sailed across the Hay Bay to and from the place of worship.

“In general this work has been most powerful in the prayer meetings; though some have been converted in the solitary fields. Some who had always been careless about eternal things were awakened by seeing the multitudes flocking to the place of worship. Others, while the master of the house would be conversing or praying in his family, would realize a divine power, and experience a happy change. On those occasions, it would be truly affecting to witness the christian endearment, in which parents and children would embrace each other, praising God and rejoicing in the comforts of salvation. In many instances, the ardent prayers of parents have been answered. Some who embraced the Gospel when first introduced into this country by the Methodist preachers, have lived to realize the establishment of piety, not only in their children, but in their children's children. So true are the words of unerring wisdom, *The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.* (Ps. ciii. 17.)”



In fourteen months, more than 300 persons professed conversion, of whom 60 were heads of families. But the increase does not appear in the Minutes, owing to a division of the Bay of Quinte circuit, and a part given to the new Hallowell circuit. The preachers on the Bay of Quinte circuit, in this revival, were Thomas Madden and Nathaniel Reeder. The quarterly meetings were attended by such numbers of people that the chapels could not contain the assemblies. The presiding elder would then stand at the door, and preach to those inside and outside at the same time; or, else he divided the congregation, and two would preach. Having heard a Scotchman, at a lovefeast, say that his friends would have dissuaded him from coming to Canada, as the people there did not set God before their eyes, the presiding elder replied that the pious in the old country need not feel distressed on this account, "as the doctrines, experience, and duties of the Christian religion were enforced, among different denominations by about *two hundred Protestant public teachers*—that the Gospel is preached by Protestant ministers in *all* the English settlements in Upper Canada—and that the Holy Spirit is poured out on the hearts of the people to the conversion of hundreds."

In the number of "two hundred Protestant public teachers" must be included all the Methodist local preachers and exhorters, and perhaps other lay religious teachers; for the regular clergy of all denominations could not make up a quarter of the number.

The revival extended to the Hallowell circuit, and began in Marysburgh,—which is a peninsula opposite the shores of Adolphustown and Fredericksburgh. After the American revolutionary war, and the disbanding of the British army, an Hessian regiment accepted land, and settled down along the shores of Marysburgh. But the soldiers did not understand clearing land and the work of new farms. It was often asked why the government settled the Hessian regiment there? The supposed reason was, that as the soldiers could not work on land, they could fish in the waters along their lots, and so live and support their families. The revival began in a prayer meeting. The religious influence so prevailed, that in a few weeks, and in a thin population, sixty persons were converted.

Entire families, almost entire neighbourhoods,—which then, however, were small,—were the subjects of the work of God. In the east part of the township, there was scarcely a family from which the voice of prayer and praise was not heard.

The revival also spread to the western country, especially to the Niagara circuit, then travelled by John W. Byern and George Ferguson. About 400 were converted on that circuit in one year. The Westminster and Thames circuits were also increased. The total increase of membership, directly or indirectly, from the blessed revival at the Elizabethtown Conference, was about 1,400.

In this great revival, the labours of the preachers, local and travelling, were very great; and some wrought for God beyond their strength. But they toiled, not as usually, with the hope of future fruits, but with the harvest “white” and gathering in before their eyes. A great impression was made on the public mind, by the strange, sometimes wonderful, change of character and life in so many persons, and in so short a time. The young had forsaken their frivolities, and were now serious, fond of the Bible, and seeking knowledge to make them useful. Those indifferent to religion, lovers of pleasure and not lovers of God, were now zealous for the truth, and lovers of the Sabbath. The quarrelsome had learned, in meekness and love, to bear with evil ones, and to forgive. Many drunkards had substituted a resort to the house of God for the tavern, the psalm and hymn for the songs of Bacchus, and cleanliness and sobriety for rags and strong drink. Rude companies and neighbourhoods loved the devout assembly of the saints, spent their Sabbaths in the house of God, and became orderly, civil, and hospitable.

While due honour is given to the circuit ministers, the share due to the bishop must not be kept back. Bishop George was a man of deep piety and often pathetic and warm in his preaching. On the Sabbath, as customary at the Conferences, the bishop preached in the forenoon. His discourse was so animated and applicable as to hold the attention and move the passions of the whole congregation.

“Of bishop George’s sermon,” (said a hearer, Charles Giles, Presiding Elder of the Oneida district, of the Genesee Conference,) “I wish I could give the whole, but it is beyond my reach. Near

the close, as he was bringing the strong points together, he ascended from thought to thought in his towering theme, like an eagle on the wing; then higher and higher still, till it seemed that inspiration would become his chariot, and by the grasp he held on the assembly, he would take all away with him to the third heaven. The hearers appeared motionless, absorbed in thought, and charmed with the grandeur of the theme; while emotions were visible and strong in the congregation. At length, as the man of God was about to descend from his lofty elevation, cries for mercy were heard from the awakened crowd in the gallery; and the mourning penitents were conducted to the altar, where a prayer meeting was opened, and supplications were made in their behalf. The time was well improved, and it was a season of great power and glory."

By the Divine blessing the bishop's sermon gave a great impetus to the movement already begun. The old Elizabethtown chapel was filled from eight in the morning to eight in the evening. Two sermons were preached, and three more succeeded the bishop's; but there is no record of the names of the preachers. One hundred persons at least were awakened during the five days of the Conference,—which may be designated as *the Revival Conference* in Canada. No other Conference in Canada is like it; nor any other session of an annual Conference in Great Britain or the United States. The awakening and converting power of God has appeared frequently at these sessions, but at none, of which there is any record, where the Divine power was so greatly manifested, and with such great results. The Gospel received now a mighty impetus, and from the year 1817 (for a number of years), there is scarcely ought to record in the Methodist annals but *progress and increase*.

The stations, preachers, and members of the English Conference were as follows:—

William Crosscombe, *Chairman*.

Quebec,—John Hick .....	48
Montreal,—James Booth, Richard Pope .....	67
Kingston,—John Catterick .....	21
Cornwall,—Henry Pope .....	14
Melburn,—Richard Williams, William Binning ....	8
William Henry,—John De Putron .....	8
Fort Wellington,—Edward Johnston.	

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Members, 168

1818. Governor Sherbrooke, of Lower Canada, retiring from office, was succeeded by the Duke of Richmond; and Mr. Gore, Lieutenant Governor of Upper Canada, was followed by Sir Peregrine Maitland,—the new Governor's son-in-law. As the Imperial Government gave encouragement to emigration from the British Isles, a large number of persons was now every year coming into the province of Upper Canada, and settling mostly in the wild lands in the rear of Brockville, Cobourg, and Toronto. The most notable political event was the imprisonment of Robert Gourlay, a Scotch emigrant of last year, who had already made himself many enemies, by industriously seeking out, and unceremoniously, and often imprudently publishing, the abuses of high places by officers of Government. He was first put into the Kingston jail for libel, and acquitted. Next, he was tried at Brockville for another libel, and acquitted. Then, in December, he was ordered to quit the Province, being a seditious person; failing to do so, he was shut up in Niagara jail, and became insane. The next year, he was tried, found guilty of disobeying the order, and banished. He published a book on Canada, in 1822, containing, it is said, a large amount of information of the Province as it was then.

While religion was making great progress both in Canada and the United States, one modern means of establishing the church in truth and piety was unresorted to, viz.: the press. True, the works of Wesley, and other Wesleyan authors were, in some measure, diffused among the members of the M. E. Church; but American Methodist works were almost unknown, and the Methodist authors of the western continent had scarcely begun to write. The pen was unused, not for want of ability to use it, but for want of leisure. However, the New York Methodist Book Concern had issued a work called the *Methodist Magazine*, in 1789 and 1790. The last General Conference had ordered the Magazine to begin anew; and the January number of the third volume was now published. The Magazine was the only repository of records concerning the M. E. Church, either in the United States or Canada, until the *Christian Advocate* appeared in New York in 1826, and the *Christian Guardian*, in Toronto, in 1829. The *Methodist Magazine* was much circulated in Canada, among preachers

and members, up to the independence of the Canada body in 1828. To this useful work I am indebted for records of some events already related; and for the knowledge of many occurrences, yet to be told.

*Upper Canada District.*

Henry Ryan, *Presiding Elder.*

Detroit,—Alpheus Davis .....	40
Thames,—William Jones .....	214
Westminster,—Daniel Shepherdson .....	324
Ancaster,—Joseph Hickcox, Samuel Belton .....	280
Young Street,—James Jackson, William W. Rundle	140
Niagara,—Isaac B. Smith, G. Fergusson .....	796
York,—David Culp.	
Long Point,—D. Youmans, Alvin Torrey.	
Duffin's Creek, .....	201
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*Lower Canada District.*

William Case, *Presiding Elder.*

Montreal,—Elias Bowan .....	27
Ottawa,—R. M. Everts, E. Adams .....	95
Augusta,—Wyatt Chamberlain, Robert Jeffers .....	822
Bay Quinte,—Isaac Puffer, James Wilson .....	755
Hallowell,—T. Madden, J. Tuke .....	472
Belleville,—James G. Peal .....	165
St. Lawrence,—T. Goodwin, C. N. Flint .....	290
Cornwall,—Nathaniel Reeder .....	50
Malone,—Charles Northrop .....	60
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	Members, 2736

Three new circuits were now added, viz.: Malone, York, and Long Point. Malone was a circuit near the frontier of Lower Canada, formerly in the New York Conference, and in Champlain district, called after a town about 20 miles south of Montreal. Probably the circuit took in preaching places on the Lower Canada side; and was therefore joined to Lower Canada district. The Long Point is a promontory running into Lake Erie, and gave name to the circuit extending to the neighbouring townships, and partly formed out of the western appointments of the Niagara circuit. The town of York was the capital of Upper Canada, and had been so for a few years. The first religious meeting of Methodists in York was in the

present year. James Lever and his family emigrated from England, and came to York this year. He had heard Mr. Wesley preach, was a pious man, and a member of the Methodist society. He inquired if any Methodists were in the town, and was directed to a tailor. He went to him, and they agreed to have a prayer meeting once a week. At first but few came; but the number gradually increased. Mr. Ryan thought there was encouragement enough to build a frame meeting house; and, with his usual energy, determined on and accomplished the object. And now the Conference stations a preacher to seek after the souls of the people in the town and the vicinity. Before the meeting house, there was a house of public worship belonging to the Church of England.

The revival of religion begun last year was abated, but not stopped. In some of the circuits the work of God was in a very prosperous state. The returns of members shows a large increase in the Niagara, Westminster, Augusta, and Hallowell circuits. But about 300 members of the last circuit are to be credited to the Bay of Quinte circuit. The total increase was 1,624 members.

But to mar the peace, and to hinder the progress, of the rising church, contention and division came among the Methodists. Where there are few external enemies of the church, internal foes are sure to arise. The faith and graces of a Christian are sure, in some way, to be tried, either by the enemies or the friends of Christ. More of the English preachers were now sent into Upper as well as Lower Canada. Their stations were as follows:—

Edward Johnson, *Chairman*.

Quebec,—John Hick .....	72
Montreal,—Robert T. Lusher.....	80
Melburne,—Richard Williams.....	61
St. Armands,—Richard Pope.....	24
Fort Wellington,—Thos. Catterick, John de Putron	104
Kingston,—Edward Johnson.....	23
Bay of Quinte,—James Booth.	
York,—Henry Pope.	

The members of the English society in Nova Scotia and New Brunswick were now 1,689, in Newfoundland 670, and in Upper and Lower Canada 369. The direction of the Wes-

leyan missionaries was now in the hands of three excellent and eminent men,—Jabez Bunting, Richard Watson, and Joseph Taylor,—who were misinformed of the religious state of Canada, or they could not have consented to send preachers where the supply was already sufficient. They apprehended that a great religious destitution existed, and thus felt themselves warranted in helping to supply the want. Some reason there was for supplying Quebec, St. Armands, and Melburne, as these places were not among the appointments of the Genesee Conference; but what reason could exist for sending a preacher to Montreal with a small congregation and society? to Fort Wellington, near Prescott, on the limits of the old Augusta circuit? to Kingston, long supplied by the Bay Quinte preachers? to York, a little village, surrounded by Methodists? and especially to the Bay of Quinte circuit, where Methodism was planted thirty years ago? The foundation of the evil was, as afterwards acknowledged, in the partial and erroneous statements by persons in Canada, and thereby misleading the Secretaries of the Missionary Society.

About this time another kind of opposition appeared. It seems that the preachers from their first appearance in the Province, had, when applied to, solemnized matrimony for their members or hearers, as other ministers. A small pecuniary assistance was thus afforded, and was generally needed. Besides, for Methodist preachers to marry who were travelling continually, was very convenient for the people. Other ministers were very scarce, as well as magistrates, and often lived at a great distance. For instance, in the Bay of Quinte country, for many years, only two ministers lived there, to solemnize matrimony. One was a church of England minister, Mr. Langhorne, and noted for two things: first, being a man of property, and with no family, he usually gave the marriage fees from the hand of the bridegroom into the hand of the bride, as a present, so that he married the youths for nothing; secondly, for his love of bathing. Living in Bath, which is on the bay of Quinte shore, he had ample scope for his pleasure. In the summer, he would at times swim from a cove on the main shore to a cove in the opposite island, three miles apart, and in the winter, he would cut a hole in the ice, and another at some distance, and would dive down at one hole and come

up the other. He had some eccentricities, but he seemed to be a good and charitable man. The other was a Presbyterian minister, Mr. McDowell, who lived in Adolphustown. He was a rigid Calvinist, (the challenger of Samuel Coate,) but a man generally liked. He once called upon a tailor to make him some clothes. The tailor asked, if he should make them after the fashion of other clergymen's. "No," said he, "make them of such shape as is fit for a person of my years; if my daily walk does not show I am a minister, I do not want my clothes to show it." Now, excepting Methodist preachers, these two were the only ministers for three counties, viz: Lenox, Addington, and Prince Edward. Further, to show the distance people had to go for the assistance of a clergymen. A person was sick, residing in the Bay of Quiate country, in Ernesttown. He desired that some minister or pious person should be brought to pray with him. Accordingly, a horse was saddled, and a messenger sent, and he rode forty miles without finding a praying person to go back with him, until he came to a Lutheran preacher; and he could not go until he had rode seven miles to fetch his prayer book! Prosecutions were instituted against several Methodist preachers and others, for solemnizing matrimony, against an old statute of George II. It is said, some were banished from the Province in consequence; but I cannot find their names, or any record of the trials. However, the necessity of a marriage law allowing all ordained ministers to marry was now seen, and petitions were soon after presented asking for the privilege or right.

1819. The increase of Wesleyan missionaries in Canada, and especially in Upper Canada, with the contention arising, and party feeling growing, some saying, "I am of Paul, and I of Apollos," with the unhappy prospect of two Methodist bodies growing up together in mutual indifference and coldness, or in mutual envy and variance, caused bishop M'Kendree, and also bishop George, to remonstrate with the Missionary Committee, and to lay before them a full description of the affairs of Canada. The following is the reply to bishop M'Kendree:—

*"Wesleyan Mission House, 77 Hatton Garden, }  
London, 25th February, 1819. }*

"DEAR SIR:—We transmit for your information the following resolutions lately entered into by the committee of the General



Wesleyan Missionary Society in London, relative to the British missionaries in Canada, and which resolutions have been transmitted to those missionaries.

"Resolved, 1. That it be recommended to the brethren in Canada to preach in a chapel which is now jointly occupied by the American brethren, and, for the sake of peace, to pursue their labor separately, and not to continue their labors in any station previously occupied by the American brethren, except when the population is so large, or so scattered, that it is evident a very considerable part of them must be neglected

"Resolved, 2. That they are to act under the general instruction of the committee of June 26, 1818, viz:

"1. That it be communicated to the missionaries there that the conference and the committee never intended that the missionaries sent out by them should invade the societies raised up by the preachers appointed by the American conference, and to divide them; but that they should communicate the benefits of the Christian ministry to those parts of the country where the inhabitants are destitute of them, and to labor in those towns and villages where the population is so large that the addition of their labors to those of other ministers is demanded by the moral necessities of the people.

"The foregoing resolutions will, we hope, satisfy yourself and the American conference that the British conference and the missionary committee in London feel sorry that any interference should have ever taken place between your missionaries and those sent by the British conference, who most earnestly wish that their missionaries may labor in harmony with all good men.

"Praying that Christian kindness and good-will may prevail and abound, we are, dear sir, with Christian affection, your obedient servants,

"JABEZ BUNTING,  
RICHARD WATSON,  
JOS. TAYLOR,  
*General Secretaries*"

The instructions were of an amicable nature; but the missionaries were placed in an attitude of aggression, and could not obey them. The preachers were not to invade and divide; but, holding up a better flag, as they professed in Montreal, Kingston, in the Bay of Quinte, and other places, naturally drew away some from the old standard. As to the plea of a "large population" in the towns and villages of Canada, requiring more Methodist preachers, there were no large, only scanty, populations. Indeed the whole Protestant provincial population scarcely came up to a second or third rate English

city. The population of Upper Canada was now about 120,000. The Committee wished the missionaries to live in peace with the Canadian preachers. The latter wished them first to be in a peaceable, brotherly position. The whole country, Methodistically, belonged to the body which first established in it true and zealous Methodism. Each of the other preachers was looked upon as a Jacob, or supplanter—as one who came to take away,—at least, to divide the inheritance. Resistance came from the one side; aggressive measures, from the other. In this view of the matter, how could brotherly love and peace dwell with the two sorts of Methodist preachers? The Committee's resolutions were as water spilt upon the ground. The English preachers and members were,—

Richard Williams, *Chairman*.

Quebec,—John Hick .....	86
Montreal,—Robert L. Lusher .....	95
Kingston,—James Booth, Richard Pope .....	80
Fort Wellington,—Thomas Catterick .....	140
Melburn,—John De Putron .....	46
St. Armand's,—Richard Williams .....	68
Niagara,—Henry Pope .....	70
Perth,—One requested .....	

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The year is memorable for the commencement of the Missionary and Bible Society of the M. E. Church in America. The object was to supply the destitute with Bibles without price, to supply those who can purchase with Bibles cheaply, and to enable the annual conferences more effectually to extend their missionary labours throughout the United States and elsewhere. A number of auxiliary societies soon sprung up, and contributions soon flowed into the treasury. From this Society, the missionaries to the new settlements received much of their support. It was not only the American but the Canadian Missionary Society for several years, and auxiliaries were formed here, and many contributed to the funds.

Before this year, no Conference had any preacher labouring among the native Indians of the west. The bishops and preachers had been so busy in carrying and establishing the Gospel among the white settlers, since the introduction of

Methodism, that, if they thought of and felt for the destitution of the Indian tribes, nothing else was done. The first Conference to lead in the Indian work was the Ohio, and apparently in a Providential manner. The first Methodist missionary to the Indians was a poor unlettered coloured exhorter, born in Virginia, named John Stewart. In 1814, and soon after his conversion, his mind was exercised on the subject of preaching. He considered it a temptation, and resisted. Taken sick, he promised the Lord to yield. The impression on his mind was that he should go to the north-west. He closed up his worldly business, and went from Marietta, Ohio, "not knowing whither he went," as Abraham. He first came to some Delawares. He took out his hymn book, and being a melodious singer, captivated their attention, and then exhorted them. He passed on to the Wyandots, on a reservation of land in Upper Sandusky, Ohio. He remained among them 1816-17-18, and formed a large society of converted natives. In the last year he was licensed as a local preacher by bishop George. At the Ohio Conference, the Wyandot mission was taken in charge, and a preacher appointed to assist Stewart. At the first quarterly meeting, sixty native converts were present, and among them four chiefs. Thus the Indian work began by the Methodist preachers of the United States. John Stewart continued his labours among the Indians, and died in peace, 1823. Here we have an example of a poor, good man carrying the Gospel, without money and without price,—without authority from preacher, bishop, or any society,—to a heathen tribe, simply from a love to their souls, and a conviction of duty to God. And God honoured the ministry of this poor worthy man; and the Indians provided for his wants, so that he lacked nothing.

Some may sneer at Stewart's Divine call; and others may nourish doubt. There were, however, the same steps as in the case of Jonah. The prophet was called, he refused, he was punished, he repented, he obeyed, and success attended his ministry. But was Stewart's impression of the Lord? He believed so. Could he be mistaken? Yes. Many good men are mistaken about impressions, or an inward call to certain actions. How come these false impressions? Probably, from Satan, who can transform himself into an angel of light; from

the inclination biasing the reasoning, and so the conclusion ; or from the influence of circumstances, books, and men. But the rule of decision is, that failure attends mistake, and success a call from above. If the Lord call a man to do a work, he does not try and fail, but he labours and performs it. This is the outward evidence. The inward is the continuance and strengthening of the conviction. The two evidences met in Stewart, whom the Lord chose, as a fit person, to introduce the Gospel among the natives, and to open a door for others to enter.

*Upper Canada District.*

Henry Ryan, *Presiding Elder.*

Detroit,—Trueman Dixon .....	30
Thames,—Joseph Hickox .....	209
Westminster,—Alvin Torrey .....	281
Ancaster,—George Ferguson, Wm. Jones .....	582
Young Street,—David Youmans .....	201
Niagara,—Isaac B. Smith, D. Shepherdson .....	694
York,—Samuel Belton .....	65
Long Point,—James Jackson, Wm. W. Rundle....	404
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	2466

*Lower Canada District.*

William Case, *Presiding Elder.*

Montreal,—Aurora Leager .....	22
Ottawa,—Ezra Adams .....	87
Augusta,—R. Jeffers, R. M. Everts, C. N. Flint....	750
Bay Quinte,—I. Puffer, J. Wilson .....	760
Hallowell,—T. Madden, Franklin Metcalf .....	535
Belleville,—John Tuke .....	156
St Lawrence,—T. Goodwin, T. Demorest .....	332
Cornwall,—James G. Peal .....	54
Malone,—Charles Northrop .....	70
Smith's Creek,—Elijah Boardman .....	
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	2766

Duffin's Creek is dropped, and Smith's Creek is taken up again, to embrace the appointments in the eastern townships on Lake Ontario. The increase this year was 500. The Genesee Conference appointed the next session to be held in Niagara, in Upper Canada.

## SAD EVENT AT HAY BAY.

About five weeks after the Conference, and when the preachers from Canada had returned, and had entered on their work, a sad event occurred on the Bay Quinte circuit. Although forty years ago, the relation is even now sometimes accompanied with sighs and tears. The preachers, Isaac Puffer and James Wilson, who were re-appointed to the circuit, resolved on a special quarterly meeting at the Adolphustown chapel, on Sunday, August 20th. The meeting was looked forward to with much interest. The work of God was still prospering on the circuit. The morning was fine, and the sky with scarcely a cloud. While the pious members were coming to the chapel from Ernestown, Fredericksburgh, and the southern parts of Adolphustown, the members and their families in the northern part and along the Napanee river, were also on their way. Adolphustown and more than half of Fredericksburgh are cut in two parts by a narrow bay, called Hay Bay, running in from the Bay of Quinte waters. The land around the shore was early settled, and the bay is now surrounded with good farm houses and fertile farms. On the south shore is the chapel; and to get there all from the north must cross the bay. Some had already crossed this morning; and others were about venturing out in boats and canoes. Among the rest a company of eighteen young persons, most of them pious, and the fruit of the late revival, and belonging to the families living on the shore. They were all dressed in good and modest apparel, as befitted the day, and the house and worship of God. Buoyant with the cheerfulness of youth and the emotions of piety, they sang as they stepped into the boat, and as they made progress to the other shore. The boat being rather leaky, and so many pressing it too near the water's edge, the water came in, and increased fast, and they had no vessel to bale with. Unhappily, the young men did not think of baling with their clean hats. or did not like to do so, until it was too late. The boat filled and sunk, when near the other shore, and these eighteen young men and women, crying and shrieking, went down into the deep water. At the time of crossing, there was a prayer meeting begun in the chapel by those who came first. One was now engaged in

prayer, and had just uttered the petition that "it might be a day long to be remembered," when a shriek was heard, another, and another. The prayer was stopped, and some ran up to the pulpit to look out, and saw the youths struggling in the water. All ran to the shore, and some plunged in to render assistance. Eight were taken to the shore. Ten bodies were yet in the water. A seine was prepared, and so the bodies of these unhappy youth, a few hours so blithe and cheerful, were brought dripping to the land. One was not recovered till the next morning. Two young men were drowned, and eight young women. Two were of the German family, two Detlors, one Bogart, one Roblin, one McCoy, one Clark, one Madden, and one Cole. The grief of the families, so suddenly bereaved, gathered together on the shore, gazing at the loved bodies, may be better imagined than described. The grief, too, was partook of by the large congregation assembled, and the minister. No public worship was attended to, but preparations for the solemn funeral.

Monday was a day of mourning. News of the disaster soon spread far, and a great congregation was assembled. Nine coffins were laid in order outside the chapel. One of the corpses was buried in another grave-yard. Mr. Puffer took for the text, Job xix, 25-27, "*I know that my Redeemer liveth*," &c. He stood at the door, and tried to preach to those within and without, but was so affected by the catastrophe, the weeping congregation, and the confined dead before him, that he confessed he could not do justice to the subject, or the occasion. But he offered consolation from the Gospel to the stricken families mourning. Next, the coffins of the youthful dead were opened, that friends and neighbours, and young acquaintances, might take a last look and farewell. Six of the graves were in rotation, and the coffins were placed in the same manner. The others were near departed friends in other parts of the ground. After the reading of the burial service, the graves, one after another received the dead, and then were closed up again, until the day when "*the trumpet shall sound, and the dead shall be raised incorruptible*."

1820.—The Sovereign of Canada, as well as the British Empire, died. George III., reigned for nearly sixty years, and in the beginning of his reign Canada was ceded to Great

Britain by the treaty of 1763. All the English governors of Canada thus far were appointed by the King and his cabinet. To preserve allegiance to the king, many of his subjects fought and fell in the war of the American Revolution; and many more left their homes in the fertile valleys of the Mohawk river, the Hudson, and the Susquehanna, for dwellings in the snows and wilderness of Canada. In his reign the most brilliant deeds of arms were achieved by the army and navy of England; but the record of George III is here introduced chiefly to say, that the king loved religious liberty, and ever set his face against the persecution of the Methodist people. He was not complained of for the want of virtue, but rather for the want of the royal vices. Mr. Wesley always defended the King's character as worthy of an Englishman, of a Christian, and of a King. The life and character of this King was the inspiration of Charles Wesley's fine hymn, 755. And the prayer of the poet, for the King's long life,—

"To hoary hairs be thou his God;  
Late may he reach that high abode,  
Late to his heaven remove,"

was answered; for the King died in the 82nd year of his age.

The General Conference met at Baltimore, May 1st. Among the seven delegates from the Genesee Conference, Wm. Case and Henry Ryan were found, to represent Canada. Bishop M'Kendree was now a feeble man. He was, however, present, and opened the Conference. At this meeting a new edition of the Hymn Book was ordered—a Tune Book for singing was desired from the Book Room—district Local Preacher's Conferences were allowed—Conference Methodist seminaries were recommended—and other useful general church business transacted. Bishop George and Roberts, in a verbal communication, called the attention of the Conference to the Methodist affairs in Canada. Numerous petitions and memorials had been prepared and signed in the several circuits of Upper Canada, protesting against the interference of the British preachers, and praying that the ministry of the American preachers, so greatly blessed, might be continued. These documents were now presented to the General Confer-

ence. The letter to bishop M'Kendree, from the Missionary Committee, was read. After due consideration, the following resolutions were adopted by the Conference :—

"1. Resolved by the delegates of the annual conferences in General Conference assembled, That it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, all except Quebec.

"2. Resolved, &c., That the following address be sent to our brethren in Canada :—

"DEAR BRETHREN :—We have received and read with deep interest the affectionate memorials and addresses from the several circuits in the Provinces of Canada, in which you have expressed your strong attachment to us, and your ardent desire for the continuance of our ministerial care over you. We most cordially reciprocate the sentiments of brotherly affection and Christian attachment you have expressed, and pledge ourselves to use our best endeavours for your spiritual and eternal interest.

"We sincerely deprecate those evils of which you complain, and which have grown out of the conduct of the missionaries sent by the British Conference to labour in Canada. Confiding, however, in the integrity of that Conference, and believing they have been misled by partial and erroneous statements, sent by interested persons in Canada, we still hope that the existing embarrassments will be removed, and that an amicable adjustment of this unhappy affair may be brought about.

"We can assure you that no means which, in our opinion, will be likely to produce this desirable result, shall be left untried.

"That you may be convinced that we have neither been inattentive to your interests nor unmindful of the respect due to our British brethren, we beg leave to lay before you a brief statement of what has been done in reference to this subject.

"It is doubtless well known to you that your case was fully laid before us at our last session in this city, and impartially considered in the presence of brothers Black and Bennett, who were sent as representatives by the British Conference; and after hearing all that could be said on both sides of the question, it was resolved most expedient, among other reasons because we understood it was your earnest desire, to continue, as we had done heretofore, our ministerial labors among you. That the British conference might be fully apprized of the course we had taken an address was sent to them, stating the reasons which had directed our decision in relation to Canada, and requesting that some arrangements might be made for an amicable adjustment of the existing difficulties. To this communication we have received no direct answer.

"Similar communications have been since sent, by bishops M'Kendree and George. The letter sent by bishop George con-



tained a full development of the affairs of Canada; but neither has an answer to this been received.

"As some of the circuits have petitioned to have a separate annual Conference in Canada, this subject has been considered, and it is thought to be inexpedient for the present, because, among other reasons, it might prevent that interchange of preachers, so very desirable, and so essential to your prosperity.

"After assuring you of our unabated attachment to you as a branch of the Church over which we are called, in the Providence of God, to extend our oversight, and of our determination, at your earnest request, as well as from a consciousness of imperious duty, to continue to afford you all the ministerial aid in our power, we exhort you to steadfastness in the faith, to unity and love, and to perseverance in all holy obedience.

"3. Resolved, &c., That the following note be inserted in the Discipline, under the twenty-third article of our Church, viz.: 'As far as it respects civil affairs we believe it the duty of Christians, and especially all Christian ministers to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be: and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects.'

"4. Resolved, by the delegates of the annual conferences in General Conference assembled, That this conference address the British conference on the subject of a mutual exchange of delegates, as representatives of the one conference to the other."

The first resolution was afterward so modified as to authorize the delegate who might be sent to England to allow the whole of the lower province to be given up to the British connection; and then the following was added:—

"5. That the episcopacy, be requested, if practicable, to send a delegate to the British Conference at their next session in July, or at any time thereafter, and furnish him with the requisite instructions, and also to draw on the Book Concern for the amount necessary to defray the expense.

"5. Resolved, &c., That the episcopacy, by and with the advice and consent of the Genesee conference, if they judge it expedient previous to the sitting of the next General Conference, shall have authority to establish an annual Conference in Canada."

It appears, then, that the General Conference looked upon the Missionary Committee, as "misled," and by "interested persons in Canada." Doubtless, a right view of the subject. Some of the circuits thought that a separate annual Conference for Canada, might remove the political objections to the government of the Methodist body in the Province; but the Con-

ference considered the change as too soon, especially as the small number of preachers would give but a small variety of ministerial interchanges on the circuits. It was far easier to select suitable preachers for the Canada circuits out of the hundred members of the Genesee Conference, than out of the twenty-eight on the Canada districts. The Conference assured the members that they would not leave them, and that they would do everything possible to have the difficulty with the English Conference settled. And to remove or soften the political objection, that the preachers were of American appointment, if not origin, the Conference expressed their belief that ministers must be subject, and enjoin subjection, to the higher powers in the counties in which they dwell.

The Rev. John Emory, of the Baltimore Conference, was appointed delegate to the British Conference to adjust the difficulties concerning Canada, to assure the English Conference of the affection of the American preachers, and to request a regular interchange of representatives from one Conference to the other. Mr. Emory carried the address of the General Conference to the British Conference, and the preceding resolutions regarding Canada; and presented them to the Conference of the English preachers at Liverpool. He was cordially received by the brethren, his representation of the true state of Canada was carefully considered, and the proposition of the General Conference to divide the Canadas was agreed to. Also, some equivalent was given for the Montreal chapel, and an advantageous arrangement was made for the New York Book Room. The English Conference expressed their ideas on the American affairs as follows:—

“1 That the conference embraces with pleasure this opportunity of recognizing that principle which, it is hoped, will be permanently maintained,—that the Wesleyan Methodists are one in every part of the world.

“2. That the British conference has frequently rejoiced in the very favorable account which they have received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America; but that it is with peculiar pleasure that they receive a representative from the General Conference in America. The statement given by our beloved brother, Mr. Emory, at the present state of Methodism in America, has been received with much joy; and the conference

also expresses its high satisfaction, not only in the declaration but in the proof, of the love of our American brethren in fully opening the way for a brotherly intercourse between the European and American societies.

"3. The conference particularly rejoices in the zeal which is manifested by our American brethren in carrying the gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labors in that natural and moral wilderness: and hopes that the time is drawing near when the aborigines of that vast continent shall become the mild and gentle followers of our gracious Redeemer.

"4. That it is the earnest wish of this conference that the kind and friendly intercourse which is now opened between the British and the American conference should be continued; and that, prior to the time of holding the next General Conference in America, the British conference will appoint one or more of their body to visit our brethren in America, to be present at their General Conference.

"5. That a letter shall be sent to the American brethren, containing these resolutions, and strongly expressing our high approbation of the selection of our highly esteemed brother Mr. Emory, as their representative to our conference, and of our earnest desire and prayer that, in the spirit of Christian love, we may ever be one of Christ Jesus.

"6. That there shall be a regular exchange of Minutes, magazines, missionary reports and notices, and all new original works, published by the European and American Methodists, from their respective book rooms.

"On the subject of the unpleasant circumstances which have occurred in the Canadas between the American preachers and our missionaries, referred to the conference by the missionary committee in London, with their opinion that Upper Canada shall be left in possession of the American brethren, and that our missionary exertions shall be confined to the lower province, this committee recommend to the conference the adoption of the following principles and arrangements:—

"1. That, as the American Methodists and ourselves are but one body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labors.

"2. That this principle shall be the rule by which the disputes now existing in the Canads, between our missionaries, shall be terminated.

"3. That the simplest and most effectual manner of carrying this rule into effect appears to us to be, to accede to the suggestion of the American Conference, that the American brethren shall

have the occupation of Upper Canada, and the British missionaries that of Lower Canada, allowing sufficient time for carrying this arrangement into effect, with all possible tenderness to existing prejudices and conflicting interests on both sides; the arrangement to be completed within a period to be fixed as early as possible by the missionary committee. But should insuperable difficulties occur in the attempt to execute this plan, (which, however, we do not anticipate,) either party shall be at liberty to propose any other mode of accommodation which shall assume as its basis the great principle laid down in the first of these resolutions, and which, we are of opinion, should be held most sacred in every part of the world.

"4. That if hereafter it shall appear to any of our brethren there, either British missionaries or American preachers, that any place on either side the boundary line, now mentioned, needs religious help, and presents a favorable opportunity for usefulness, the case shall be referred by the Canada district meeting to the General Conference, or by that body to the Canada district; and if either shall formally decline to supply the place on their own side the boundary, then the other shall be at liberty to supply the said place, without being deemed to have violated the terms of this friendly compact.

"5. And it shall be explicitly understood in this arrangement, that each party shall be bound to supply with preachers all those stations and their dependencies which shall be relinquished by each of the connections, that no place on either side shall sustain any loss of the ordinances of religion in consequence of this arrangement.

"6. That the missionary committee be directed to address a letter to the private and official member, trustees, &c., under the care of our missionaries in Upper Canada, informing them of the judgment of the Conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations, to incline them to it, as the committee may judge most proper.

"7. That the bishops of the American connection shall direct a similar letter to the private and official members, trustees, &c., under the care of the American preachers in the province of Lower Canada, requesting them to put themselves and their chapels under the care of the British missionaries."

In the reply to the General Conference the resolutions are thus spoken of:—

"The resolutions on the disputes in the Canadas were adopted after a calm and patient consideration of the case, in which we were greatly assisted by Mr. Emory. We hope that they will lead to a full adjustment of those disputes, and that the affection which

exists between the two connections generally will extend itself to the brethren and societies in the Canadas. This is the disposition which we shall earnestly inculcate upon those under our care in those provinces, and we have full confidence that the same care will be taken by you to extinguish every feeling contrary to love among those over whom you have control and influence."

The sixth resolution required a letter from the Missionary Committee to the private and official members of their societies in Canada. Whether this letter was sent, or whether verbal communications from the Missionaries were considered sufficient, I know not. But probably the following letter to the preachers, sent immediately after the Conference, may have been designed for the people of Upper Canada too. The letter is creditable to the intelligence and piety of the Secretaries of the Missionary Committee. It is called a letter of instruction from the Missionary Committee in London, to the Rev. Messrs. R. Williams and the other British missionaries in the Provinces of Canada:

"DEAR BROTHER:—Herewith we transmit you a copy of resolutions, passed at our late conference, on the subject of disputes which have unhappily existed between our American brethren and us, relative to our missions in Canada."

"The preceding resolutions are general, and refer to the renewal of the intercourse, by personal deputation, between the American and British conferences, by the visit of Mr. Emory. We have given you the resolutions in full, that you may see that we have recognized the principle that the Methodist body is one throughout the world, and that therefore its members are bound to cordial affection and brotherly union."

"The resolutions of the committee, passed some time ago and forwarded to your guidance, prohibiting any interference with the work of the American brethren, would show you that the existence of collisions between us and them gave us serious concern, and that the committee were anxious to remove, as far as they, at that time, were acquainted with the circumstances, every occasion of dispute."

"Certainly the case of Montreal chapel was one which we could never justify to our minds, and the committee have in many instances had but a partial knowledge of the real religious wants of the upper province, and of its means of supply. The only reason we could have for increasing the number of missionaries in that province was, the presumption of a strong necessity, arising out of the condition of the inhabitants, the total want, or too great distance of ministers."

"On no other ground could we apply money raised for missionary purposes for the supply of preachers to Upper Canada. The information we have had for two years past has all served to show that the number of preachers employed there by the American brethren was greater than we had at first supposed, and was constantly increasing.

"To us, therefore, it now appears, that though there may be places in that province which are not visited, they are within the range or constantly coming within the range, of the extended American itinerancy; and that Upper Canada does not present to our efforts a ground so fully and decidedly missionary as the lower province, where much less help exists, and a great part of the population is involved in popish superstition.

"We know that political reasons exist in many minds for supplying even Upper Canada, as far as possible, with British missionaries; and however natural this feeling may be to Englishmen, and even praiseworthy, when not carried too far, it will be obvious to you that this is a ground on which, as a missionary society, and especially as a society under the direction of a committee which recognizes as brethren, and one with itself, the American Methodists, we cannot act.

"1. Because, as a missionary society, we cannot lay it down as a principle that those whose object is to convert the world shall be prevented from seeking and saving souls under a foreign government, for we do not thus regulate our own efforts.

"2. To act on this principle would be to cast an odium upon our American brethren, as though they did not conduct themselves peaceably under the British government, which is, we believe, contrary to the fact.

"3. That if any particular exceptions to this Christian and submissive conduct were, on their part, to occur, we have not the least right to interfere, unless indeed the American conference obviously neglected to enforce upon the offending parties its own discipline. Upon any political feeling which may exist, either in your minds or in the minds of a party in any place, we cannot therefore proceed. Our objects are purely spiritual, and our American brethren and ourselves are one body of Christians, sprung from a common stock, holding the same doctrines, enforcing the same discipline, and striving in common to spread the light of true religion through the world.

"In conformity with these views, we have long thought it a reproach, and doing more injury, by disturbing the harmony of the two connections, than could be counterbalanced by any local good, that the same city or town should see two congregations, and two societies, and two preachers, professing the same form of Christianity, and yet thus proclaiming themselves rivals to each other, and, in some instances, invading each other's societies and chapels, and thus producing party feelings. The purposes of each, we are

ready to allow, have been good, though mistaken; and we rather blame ourselves for not having obtained more accurate information on some particulars, than intimate any dissatisfaction with the missionaries in the Canadas, with whose zeal and labours we have so much reason to be satisfied.

"A part of the evil has also arisen from the want of personal communication, by deputation, between the two conferences, now happily established. These considerations had long and seriously occupied our minds before the arrival of Mr. Emory, charged by the General American Conference to bring these matters under our consideration. The committee, previous to the conference, went with him fully into the discussion of the disputes in the Canadas, and recommended those principles of adjustment which the conference, after they had been referred to a special committee during the time of its sitting, adopted, and which we now transmit to all the brethren in the Canada station.

"You will consider these resolutions as the fruit of a very ample inquiry, and of serious deliberation.

"None of the principles here adopted by us, do indeed go farther than to prevent interference with each other's labours among the American and British Missionaries, and the setting up of 'altar against altar' in the same city, town, or village; but, knowing that circumstances of irritation exist, and that too near a proximity might, through the infirmity of human nature, lead to a violation of that union which the conference has deemed a matter of *paramount* importance to maintain, we have thought it best to adopt a geographical division of the labour of each, and that the upper province should be left to the American brethren and the lower to you. The reasons for this are,

"1. That the upper province is so adequately supplied by the American conference as not to present that pressing case of necessity which will justify our expending our funds upon it.

"2. That Mr. Emory has engaged that its full supply by American preachers shall be, as far as possible, attended to.

3. "That this measure at once terminates the dispute as to Montreal.

"4. That it will prevent collision without sacrifice of public good.

"5. That Lower Canada demands our efforts rather than Upper, as being more destitute, and the labours of the brethren there being more truly missionary.

"A transfer of societies and places of preaching will of course follow. Our societies in Upper Canada are to be put under the care of the American brethren; theirs in the lower province under yours.

"It is clear that this, under all circumstances, will require prudent and wise management, and we depend upon you to carry the arrangement into effect in the same spirit of kindness and temper

in which the question has been determined by the conference and Mr. Emory.

"Feel that you are one with your American brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any warm spirits (which is probable) rise up to trouble you, remember that you are to act upon the great principle sanctioned by the conference, and not upon local prejudices. The same advices, Mr. Emory has pledged himself shall be given to the American preachers, and you will each endeavour to transfer the same spirit into the societies respectively. When the preachers recognize each other as brethren, the people will naturally fall under the influence of the same feeling.

"We have appointed our respected brethren, Messrs. Williams and Hick, who are to choose as an associate a third preacher in full connection, to meet an equal number of preachers to be appointed by the American bishop, who shall agree upon the time in which the chapels and societies shall be mutually transferred, and the arrangements of the conference be carried into effect. The place of the meeting they are to fix for their mutual convenience, but the meeting is to be held as early as possible after the receipt of the instructions of the committee, that the report of the final adjustment of the affair may appear in your next district minutes.

"We conclude with our best wishes for your personal happiness and usefulness. May you ever go forth in the 'fulness of the blessing of the gospel of peace,' and made the honoured instruments of winning many souls to the knowledge and obedience of the faith of our Lord Jesus Christ.

"We are, dear brother, yours very affectionately.

"JOS. TAYLOR,

RICHARD WATSON.

"Wesleyan Mission House, 77 Hatton }  
Garden, 23rd August, 1820." }

Secretaries.

The resolutions of the Conference, and the Committee's letter show such a candid, Christian spirit, as can scarcely be excelled. The English preachers do not aim to justify their conduct, hardly to excuse it. Their conduct, they allow, was altogether wrong, as the American bishops and General Conference, and the Methodist people in Canada, said. By sending Methodist preachers where there were Methodist preachers, they confess that they were "disturbing the harmony of the two connections" of Methodists, were invaders of each other's societies," were the cause of "party feelings," were "proclaim-



ing themselves rivals to each other," and were "setting up altar against altar." The conduct of the missionaries, in "the case of the Montreal chapel, the Committee could never justify." The evil of two rival bodies, they had long considered a reproach, and doing more injury than good. The American preachers were not wrong in sending missionaries to a foreign country; for the English conference did the same. The Committee in the first place was misled on the subject of the religious destitution of the country. They "blame" themselves "for not having obtained more accurate information." In future, they resolve to regard as *one* family all the Methodists in the world; and to remedy the particular case, by not allowing "too near a proximity" in the labourers in the Gospel vineyard, considering the "irritation" probable "through the infirmity of human nature." Distance was better than contiguity, and separation than union, for the sake of harmony and love. So also judged Abraham and Lot in the days of olden times. The seventh resolution required that the Bishops should send a similar letter of instructions to the American preachers and societies in Lower Canada. Accordingly, the venerable Bishop McKendree sent the following letter to the Presiding Elder of the Lower Canada district:—

*Alexandria, (D. C.,) October 16, 1820.*

"DEAR BROTHER:—I transmit you herewith a copy of the resolutions of the late British conference, received through brother Emory, our representative to that body, on the subjects embraced in his mission; and also of the instructions of the missionary committee in London to the Rev. Messrs. R. Williams and the other British missionaries in the province of Canada, predicated on those resolutions.

"From these documents you will perceive that the desire of our General Conference, both for the establishment of a personal intercourse by deputation between the two connections, and for the amicable adjustment of the afflicting differences in the Canadas, has been happily accomplished. Indeed it appears, not only from those papers, but from the communications of our representative, that this desire was met, both by the British conference and the missionary committee, with a promptness and brotherly affection which we should take equal pleasure in acknowledging and reciprocating.

"This it now devolves upon me (my colleagues being necessarily at a great distance, in the discharge of their official duties in

the south and west) to enjoin it upon you to do; and to promote the same spirit of kindness toward our British brethren, among all the preachers, travelling and local, and all the official and private members within your district, to the utmost extent of your power.

"To remove the prejudices and allay the unpleasant excitements existing will, no doubt, require much prudent care. But in this 'labor of love' I expect in you a ready mind. Let the difficulties you may meet with only stimulate you to the exertion of your best and most persevering efforts in this behalf. Remember, 'Blessed are the peacemakers.' '*Seek* peace, then, and *ensue* it.' If it even seem to flee from you, follow it: '*Looking diligently*, lest any man fail of the grace of God; lest any root of bitterness, springing up, trouble you, and thereby many be defiled.'

"In the present state of things, (your acquaintance with which renders detail unnecessary,) we have thought it best to agree to a division of our field of labors in the Canadas by the provincial line. In the expediency of this measure you will see that the missionary committee in London and the British conference have concurred; so that our labors there are to be confined, in future, to the upper province, and those of the British missionaries to the lower

"A transfer of societies and places of preaching will of course follow. Our societies in Lower Canada are to be put under the care of the British brethren, and theirs, in the upper province, under ours.

"For the execution of these arrangements I have appointed brother Ryan and yourself, with authority to associate with you a third preacher in full connection, to meet the Rev Messrs. R. Williams and Hicks, appointed by the missionary committee, and such other preacher as they may associate with them. The time and place of meeting you will agree on with them, for your mutual convenience. The missionary committee have instructed their agents that the meeting is to be held as early as possible after the receipt of the instructions of the committee, that the report of the final adjustment of the affair may appear in the next district minutes. In this we concur. You will, therefore, immediately on the reception of these instructions, in conjunction with brother Ryan and your associate, correspond with the Rev. Messrs Williams and Hicks and their associate on the subject; and fail not to use every means in your power for the prompt execution of the arrangements in the best faith, and in the most harmonious and affectionate manner. In the language of the missionary committee we cordially unite to say, 'Feel that you are one with your' British 'brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any warm spirits rise up to trouble you, remember that you are to act on the great principles now sanctioned and avowed by the two connections,

and not upon local prejudices.' If each endeavor to transfuse this spirit into the societies respectively, the people will much more easily be brought under the influence of the same feeling, when it shall be found to possess and actuate the preachers. In any event, let there be no deficiency on your part in spirit, word, or deed. We commit to you a sacred work, which you are bound to perform, not only as to the matter, but in the manner, in the temper, in which, as these instructions are intended to show you, we ourselves would perform it, could we be present. Attend strictly to this, that we may have joy and consolation in your love, the bowels of the saints being refreshed by you; and forward to us, as early as possible, regular and full copies of all your correspondence and proceedings in this business.

"Should it be found practicable to complete the arrangements previously to the next Genesee annual conference, you will of course take care to provide for the supply of those circuits, societies, and places of preaching, in the upper province which may be transferred to us by our British brethren, as they are to provide for those which are to be simultaneously transferred to them in the lower province. You will also take care, from time to time, to extend supplies to any remaining places which may be found destitute in the upper province, as far as possible.

"There are several circuits, I believe, in Lower Canada, attached to the New York and New England conferences. These are included in the arrangement. You will therefore forward a copy of these instructions to each of the presiding elders within whose districts those circuits are embraced, and request them to be prepared to co-operate with you in the final execution of the business, and to report the same at their ensuing annual conferences respectively.

"The missionary committee in London having kindly furnished us with a copy of their instructions, we shall transmit a copy of these I now send you to them. You will also show them, when you meet, to the Rev. Messrs. Williams and Hick and their associate, and, if they desire it, to give them a copy, that you may go on in this good work as we have happily begun, with that frankness and kindness which become brethren in such a cause.

"By the sixth resolution of the British conference on the Canadian business, it is provided that the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of the missionaries in Upper Canada, informing them of the judgment of the conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations to incline them to it as the committee may judge most proper. And by the seventh resolution it is provided that we shall address a similar letter to the private and official members, trustees, &c., under our care. I accordingly

inclose a letter which you will use for this purpose, after you have met with Messrs. Williams and Hick, &c., and agreed with them on the time of making the transfer of the societies, chapels, &c., but not to be used before. At the same time, after this meeting and agreement, you will also forward a copy of this letter to each of the presiding elders in the New York and New England conferences whose districts embrace circuits in Lower Canada, to be used by them.

"Confiding in your faithful discharge of the several trusts committed to you, I commend you to the Lord, and remain, dear brother, yours in love,

"WM. M'KENDREE."

The Bishop mentions the circuits in Lower Canada, attached to the New York and New England Conferences, as included in the arrangement, as well as the circuits belonging to the Genesee Conference. These circuits were bordering on the line separating Lower Canada from New York state and Vermont and were begun very early. Dunham circuit was begun by Lorenzo Dow in 1799; but neither Dunham nor Stanstead were circuits until 1806; and St. Francis river in 1810. It is very probable that there were other preaching places near the Canadian frontier, and embraced in the American circuits adjoining. These three circuits, with the parts of circuits,—and Quebec and Montreal,—were now handed over to the English Conference. But one Lower Canada circuit was never given over to or asked for by the English preachers, viz.: the Ottawa. It was an old circuit, and embraced settlements on the Upper Canada and Lower Canada side of the Ottawa river; was a laborious and dangerous circuit to travel; and always remained with the American, and afterwards the Canadian preachers. Besides the letter to the Presiding Elder, the Bishop wrote, as required by the seventh resolution, another to the private and official members of the Lower Canada circuits, as follows:—

"To the private and official members, trustees, &c., of the Methodist Episcopal Church in Lower Canada.

"VERY DEAR BRETHREN:—You are aware that, for several years past, very unpleasant collisions have occurred in various parts, both of the upper and lower provinces, between the British missionaries and some of our brethren. This has been a source of

great affliction to us, and has led to the adoption of various and successive measures for the correction of the evil.

"Our late English Conference, being earnestly desirous of restoring the amicable relations of the two connections, authorized the deputation of a representative to the British Conference for this purpose. One was accordingly sent. And, after a liberal investigation, it has been mutually thought best, for the sake of peace and love, under all the circumstances of the case, to divide our labours in the Canadas in such a manner as to guard effectually against all collisions in future.

"With this view it has been agreed that our British brethren shall supply the lower province and our preachers the upper; yet so that no circuits or societies on either side shall be left destitute by the other. This has been sacredly attended to, and mutual pledges for the performance of it have been passed. It now becomes our duty, therefore, to inform you of this agreement, and to advise you in the most affectionate and earnest manner, to put yourselves and your chapels under the care of our British brethren, as their societies and chapels in the upper province will be put under ours.

"This communication to you, we confess, is not made without pain; not from any want of affection for our British brethren, but from the recollection of those tender and endearing ties which have bound us to you. But a necessity is laid upon us. It is a peace-offering. No other consideration could have induced us to consent to the measure. Forgive, therefore, our seeming to give you up. We do not give you up in heart, in affection, in kind regard, in prayers.

"The British and American connections have now mutually recognized each other as one body of Christians, sprung from a common stock, holding the same doctrines, of the same religious family, and striving in common to speed the light of true religion through the world; and they have agreed to keep up a regular intercourse by deputation, in future, for the maintenance of this brotherly union.

"Let any past differences, therefore, be forgotten. Let them be buried for ever. Confirm your love toward our British brethren, and receive them as ourselves;—not as strangers, but as brothers beloved. By this shall all men know that we are Christ's disciples, if we love another. Love is of God, and he that dwelleth in love dwelleth in God, and God in him. May the God of love and peace be with you, and crown you with the blessedness of contributing with us to heal the wounds of the Church, and to establish that 'fellowship of the Spirit' which shall enable us to say, 'Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and

as the dew that descended upon the mountain of Zion ; for there the Lord commanded the blessing, even life for evermore.'

"For any farther information that you may desire I refer you to the presiding elder, to whom it is given in charge to make this communication to you ; and remain, dear brethren, with the same affection for you, in the bonds of the gospel of peace, and the best wishes and prayers for your happiness and salvation,

"WM. M'KENDREE.

"*Alexandria, (D. C.), October 16, 1820.*"

Thus the dispute between the two connections of Methodists, both founded by John Wesley, ended in peace. The two were to regard themselves but as parts of one Methodist body, like the Church of England, the Roman Church, or the Greek, which, however scattered or divided, is but one church. And this was Mr. Wesley's own desire, and forcibly expressed in his last letter to the American preachers, addressed to Rev. Ezekiel Cooper. Said he, only twenty-nine days before his death, in 1791:—

"See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the *Methodists are one people in all the world*, and that it is their full determination so to continue,—

'Though mountains rise, and oceans roll,  
To sever us in vain,'"

The American preachers obeyed, and though politically separated, yet considered themselves only as a branch of the Methodist church. And now the English Conference "embraces with pleasure the opportunity of recognizing the great principle, which it is hoped, will be permanently maintained that the *Wesleyan Methodists are one body in every part of the world.*"

The Genesee Conference met the second time in Canada, in Niagara, the oldest town of Upper Canada, and, some years ago, the seat of government. The only record of the actions of this Conference is the following letter, signed by the two Presiding Elders to the Rev. Nathan Bangs:—

NIAGARA, U. C., July 28th, 1820.

"As you received your first religious impressions, as well as commenced, your ministerial labours, in this country, you will

be gratified to learn some interesting particulars of our religious state in Canada. A number of your former acquaintances were hoping, after an absence of 15 years, to have seen you at the Conference.

"At the Genesee Conference, in Niagara, were about 100 preachers. 18 were received on trial; 30 received from Bishop George, the imposition of hands; and 122 were appointed to labour in circuits and stations. On Sunday, the congregation being too large for the meeting house, were in the afternoon, assembled in the grove, at the extremity of Lundy's Lane. All attention, solemnity, and order! The solemnity of the scene was heightened by the never-ceasing roar of the Niagara Falls, calculated to awaken a remembrance of Him whose 'voice is as the sound of many waters.' Before many witnesses, 20 brethren stood up in the grove (most of them young men), assented to the solemn requirements of the church, and were ordained to the ministry. How great the contrast between this assemblage and the purposes of the meeting, and that of July, 1814, when two contending armies contested the palm of victory! In that terrible and sanguinary conflict, hundreds were slain, their bodies committed to the flames, and the broken fragments of burned bones were left to whiten on the plains. \* \* \* \* \*

It is worthy of remark, that some of these young men were engaged in the memorable battles of Chippeway and Lundy's Lane; and have since been called by the Spirit of all grace to a more worthy enterprise.

Religion in this Province, we think, to be on the rise. The last four years have been a season of harvest indeed, and revivals are still going on. The most favoured last year, were in the back settlements of Augusta circuit, the old settlement on Rideau river, and the settlement on the river Thames; and these revivals are still progressing. During the last spring, a very pleasing revival commenced in the city of Detroit. We have about 20 in society in that city. A meeting house is also commenced there.

"According to a calculation we have just made, there are in this province about 211 public teachers, who are professionally engaged in instructing the people in the way of life. They are as follows:

Church Clergymen,.....	16
Presbyterian and Congregational,.....	15
Baptist ministers and preachers,.....	18
Mennonists and German Baptists,.....	7
European Methodist Missionaries,.....	5
Preachers of Society of Friends, about,.....	10
Itinerant Methodist Preachers,.....	28
Local Preachers,.....	47
Public licensed Exhorters.....	65

"There may be others which do not at present occur to our

minds. When it is considered that these 211 employ themselves on Sabbaths (thirty of whom itinerate through the settlements, preaching from once to thrice a day), together with the numerous meetings for prayer, as well as Sabbath schools, (which, thank God, are increasing,) the inhabitants of this Province can hardly be considered as destitute of the means of grace.\*

"H. RYAN,  
"W. CASE."

*Upper Canada District.*

William Case, *Presiding Elder.*

Detroit, .....	66
Thames,—Ezra Adams.....	209
Westminster,—Isaac B. Smith, John Belton.....	301
Long Point,—James Jackson, W. H. Williams.....	511
Ancaster,—Alvin Torry, G. Ferguson .....	597
Niagara,—Isaac Puffer.....	619
Lyons Creek,—D. Shepherdson.....	
York,.....	43
Yonge Street,—J. G. Peal, T. Demorest.....	211

Members, 2,553

*Lower Canada District.*

Henry Ryan, *Presiding Elder.*

Montreal,—Truman Dixon.....	22
Ottawa,.....	89
Cornwall,—Elijah Boardman.....	113
Augusta,—T. Goodwin, R. M. K. Smith.....	855
Rideau,—Calvin N. Flint.....	
Bay Quinte,—Robert Jeffers, D. C. Spoke.....	722
Hallowell,—J. Willson, F. Metcalf.....	405
Belleville,—T. Madden.....	156
Smith's Creek,—Philander Smith.....	203
York,—Fitch Reed.....	
St. Lawrence.....	349
Malone,.....	85

Members, 2,999

New York Conference, Dunham,—Ibri Cannon  
" " Stanstead,—Phineas Crandell.

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\* As stated by the English Missionaries, and implied by their coming.



The arrangements with the English Conference were after the sittings of the Niagara Conference, and therefore the appointments in Lower Canada were kept up as usual. But hereafter there was no Lower Canada district, and no preachers were appointed to any part of the lower Province, excepting Ottawa.

The Niagara circuit is again divided, and the west part is called the Lyon's Creek circuit, reaching to the borders of the Long Point circuit. The Niagara country has now four circuits,—bordering on the western part of Lake Ontario, the Niagara river, and the north-east part of Lake Erie,—the Ancaster, the Niagara, the Lyon's Creek, and the Long Point. Six preachers were working in this large tract of country, comprising nearly four of our present counties, to establish in the faith of the Gospel above seventeen hundred members, and to bring to the experience of the children of God the ungodly and the sinners.

In the town of York, there was heard at times, in the frame meeting house, the cry of the penitent and the song of the new-born convert. The preacher took occasional excursions into the country around. Says he:

“A great tide of emigration is filling the woods with inhabitants; and it is an important object with us that our means of supply should keep pace with the increase of population, and the wants of the people. There are many parts to which the labours of our preachers cannot be extended, unless they leave their horses and travel on foot, through an almost pathless wilderness, and encounter many other difficulties arising from the scanty comfort among the inhabitants. But this they are determined to do, rather than souls should perish for lack of knowledge. There are, however, many new settlements so detached from the circuits that it is impossible, or very difficult, to visit them often: consequently, they are mostly destitute of the means of grace. There is generally manifested an earnest desire to enjoy regular and constant preaching: and as, at present, the people do not possess the means of affording much assistance to the support of the Gospel, I know of no way to meet their wants, except sending missionaries among them. We have among us young men who would willingly sacrifice their earthly comforts to preach the Gospel to the poor and destitute. Could the Methodist Missionary Society afford us some assistance? I have no doubt the hearts of hundreds would be made glad. The prospect presents us with a great and glorious harvest.

"Our friends in the old settlements are not silent upon this subject. Many of them take a deep interest in the welfare of their brethren in the bush, and have expressed a wish to contribute something to the support of Missionaries among them. If we listen again to the cry of the people, we hear them enquiring for Bibles and Testaments. 'Have you none to give us, or sell to us at a small price? We have none to read in our families, or give to our children in the Sunday schools.' This is their language. Testaments are most wanted, as less expensive, and more suitable for Sunday schools; which, I am happy to state, are fast rising in the estimation of the people, and increasing throughout the country. It is highly gratifying to witness the attention and earnestness of the rising generation in the pursuit of divine knowledge. It is not unfrequently the case, that a number of children have a claim upon one Testament, or a part of one, for want of more, in preparing their recitations for the school. Much good has already been done by Sunday schools, and more is anticipated."

The Province this year was not only deprived of the Imperial head, the aged King, but also of the Governor General. The Duke of Richmond, in the summer, left Quebec, and came to the Upper Province. He had travelled over and inspected some parts thereof, when he came to the country of the Rideau river; which it was proposed to connect with Kingston by a road, and now in progress. He had come to the township of Goulbourn,—a wilderness, with the exception of a sprinkling of small clearances by the new settlers,—where he was attacked by hydrophobia, and died, (August 27th) in a house where is the present village of Richmond. A strange place and manner for an English duke to die, and the Governor of a colony of a great empire! The Governor's sickness came from the bite of a tame fox, not suspected to be in a rabid state, with which he was at play.

The country of the Rideau,—a river having a very crooked course, intersected with numerous lakes, many small and sluggish branches, and a beautiful fall into the river Ottawa,—was not only noted this year for an English nobleman dying in its wilds, but for the commencement of the Methodist itinerancy among the new and hardy settlers. The first regular Methodist preacher in the Rideau country was Calvin N. Flint. He was a young man, had travelled two years, and was just received into full connexion. He had travelled the Augusta circuit last year, and was now commissioned to form

a new circuit on the north of it. The preachers had thus far kept to the townships along the Bay of Quinte; but now the emigrants were settling in the rear, the preachers moved back also, taking up appointments wherever a door was opened. Young Flint was the first preacher going north of the old circuits, and the beginner of the second tier of circuits in the Upper Province.

The stations and preachers of the English Conference were :

Richard Williams, *Chairman*.

Quebec,—Robert L. Lusher .....	115
Montreal,—John Hick .....	122
Kingston,—James Booth .....	130
Fort Wellington,—Richard Pope .....	125
Melbourne,—Wm. Sutcliffe, John De Putron.....	66
St. Armand's,—Richard Williams .....	68
Niagara,—Thomas Catterick .....	88
York,—Henry Pope .....	30
Stanstead,—One requested .....	

Members, 744

#### SINGULAR PRESERVATION OF A CHILD.

Colonel Wm. Ketcheson and his wife Nancy, of Sidney,—to whom I am indebted for some of the information of the early times,—had a family of fifteen children, nine sons and six daughters. The fourth daughter, Gatre, not six years of age, in going from Wm. Irving's house to her sister's (the wife of Duncan Irving, of the 4th concession of Sidney,) about three o'clock, on Saturday, Oct. 9th, 1820, was lost. A piece of woods was between the two houses. Her mother had a presentiment that some evil had befallen the child; but her own house was six or seven miles distant. Darkness was approaching; inquiry was made for the child, and it was found that she had lost the path, and had strayed into the woods. Immediately the two families began to search and call, but no answer. It was soon dark, and worse still, a storm of hail and rain commenced. Duncan Irving and his wife had gone so far into the woods, that in the pitch darkness they could not find the way back, and were in the dreary woods, as well as the child, the whole night. On Sunday morning an

alarm was given, and about twenty persons gathered, who searched the woods all day, without finding the child. On Monday the search was renewed. A great number of people dispersed all over the adjoining woods, from the 4th to the 5th concession road. But no sign of the child could be seen, although she heard the cries and the firing of the guns. The alarm went over all the surrounding country, and the people, numbering between two and three hundred, gathered together on Tuesday, plunging into all parts of the low lands and marshy places, crying out, firing guns, and looking in every hole and behind every hill and tree, but without success. On Wednesday and Thursday the search went on, but no sign of the poor child was discovered. On Friday, when the searchers returned, they came to the determination to give notice to every neighbourhood to come out on the Sunday, for a final search for the body, for no one supposed the child was living. So on Sunday, the sympathising people from all parts gathered, to the number, it was supposed, of 500. They divided off into parties, so as to encompass the woody country around, and to miss no place where the body could possibly be. The last search was almost over, and the people were about returning from the woods to go to their homes, when, wonderful to relate ! the poor little child, at three o'clock in the afternoon, was found alive. Instantly, guns were fired to announce the joyful news by the party around the child ; the parties nearest hearing fired their guns to give the news to the more distant ; and these hearing fired guns in reply, and thus the whole woods was turned in a moment from the depths of sorrow and despair into the greatest satisfaction and joy, attended by mutual congratulations and the martial crack of guns. And when the multitude gathered together, and heard that the child was alive, astonishment was added to the joy. The glad news was carried to the anxious parents, and soon after the child, wasted to a skeleton, was brought to the house, and given into the arms of her mother. To describe the anxiety of the parents, during these nine days, would be needless ; and to shew their present joy would be difficult. They had trusted and called upon the Lord in their trouble, and now deliverance was sent.

After the first days, little hope was entertained of the child

living, owing to heavy rains, and two nights of very hard frost. The eight nights were all cold, and two were rainy; and there was but one warm day out of the whole. The child was lightly clad, with merely a cap on her head, and barefooted. She wandered about by day, eating winter green and berries, but drank nothing until found. She heard the cocks crow in the nearest barns, and the horns blow calling to meals; and one day saw the house of her uncle, Thomas Ketcheson, but, supposing Indians lived there, she drew back into the woods for fear. She said that once a bird dropped an acorn into her lap, but she did not eat it, as she thought it belonged to the young birds. When night came on, she slept by some tree or stump, in a hollow log or under oak staves, which remained where men had worked. Her feet were very cold; but she said that some grey animal came on Wednesday night, and lay upon her feet. She was glad of the warmth, but was afraid to move, lest the animal should kill her. On Sunday afternoon, she gave herself up to die, said a verse or two of a hymn and her prayer, when a man came in sight, and her deliverance came. She was found at the foot of the rising ground, near the sixth concession line, and not two miles from the place she started. With care, she gradually recovered strength, but, for some time, was afraid of the darkness, and when night came would crouch up in a corner. As shewing the Providence of God, and His care over those who trust in Him, the narrative may be here preserved.

1821. The Earl of Dalhousie was now Governor of Canada, and the rest of British North America. Owing to the means of communication being established by steamers on the river St. Lawrence and the upper lakes, trade and commerce were increasing; but the remuneration to the farmer was small, for he could not sell the coarse grain at all, and scarcely the wheat, while flour was but sixteen shillings the barrel. The bank of Montreal, and the bank of Upper Canada, had come into existence, and were doing business for the infant community. Five new members were added to the Legislative Council of Upper Canada: one of them, was the Chaplain to the Council, the Rev. John Strachan, afterwards noted as a politician and a bishop. Emigration from the old countries and the United States was going on, and the emigrants were

finding their lonesome way into the eastern townships of Lower Canada, and the townships of the Rideau and those in the rear of York in Upper Canada. In the latter province, within two years, no less than forty new townships had been surveyed, and a great part bestowed on the condition of settlement. The Lachine canal, omitting the rapids, and connecting Montreal with the mouth of the river Ottawa and the junction of the upper St. Lawrence, was now in progress, intimating the improving condition of the country. The Upper Canada Assembly voted £200 towards opening a road from Richmond point on the Ottawa river, through the forest, to Kingston. The Imperial Government also contributed to the opening of the road, to be used for military purposes.

As the Protestant population increased, not only did the Methodist ministry increase, but also the ministers of other denominations. The ministers of the Church of England, especially, were much increased since the war, and they were liberally remunerated for spiritual services in the woods and snows of Canada,—particularly when contrasted with the greater labours and small salaries of the preachers of the Methodist connexion. In Lower Canada the Church of England had 15 stations and 15 ministers, who were then called missionaries. The salary of one was £215; of thirteen, at £200 each; and of one, £100. The visiting missionary (Rev. Dr. Stewart) had £300 per annum. The marriages these performed in the present year were 87; baptisms, 266; burials, 57. The number of communicants was 210. In Upper Canada there were 17 stations, and 17 ministers. One at York had £275; fifteen had £200 each, and one £50. The missionary at Ancaster had £20 additional, to encourage him to visit occasionally the Indians on the Grand river. There was also a schoolmaster to these Mohawks, at £50, and a catechist for them at £10. The marriages performed were 118, baptisms 348, and burials 57. The communicants numbered 118. The statistics, without any observations here, will show the state of religion in the national church, considered then the established church of Canada. We may, however, observe the contrast in the communicants of the two denominations. While the communicants of the Church of England numbered 328, the communicants of the Methodist

denomination rose up to above 5000, in a population of about 200,000 Protestants.

As the Methodist Episcopal Church was to be confined to Upper Canada, by the treaty with the English Conference, the upper country was divided into two districts, called the Upper Canada and Bay of Quinte districts, with Duffin's Creek neighbourhood, near York, as the dividing line. The appointments were as follows:—

*Upper Canada District.*

William Case, *Presiding Elder.*

Niagara,—Isaac Puffer .....	426
Lyon's Creek,—Alvin Torry .....	123
Ancaster,—Dan. Shepherdson, John Ryerson.....	579
Long Point,—I. B. Smith, W. H. Williams.....	613
Thames,—Ezra Adams .....	182
Westminster,—J. Jackson, G. Ferguson.....	328
Duffin's Creek,—David Youmans, sup.	
Young Street,—David Culp.....	278
York, and missions to the New Settlements,—F.	
Reed, K. McK. Smith, missionaries.	—

Members, 2529

*Bay of Quinte District.*

H. Ryan, *Presiding Elder.*

Bay of Quinte,—C. N. Flint, F. Medcalf.....	721
Smith's Creek,—T. Madden.....	256
Belleville,—Robert Jeffers.....	156
Hallowell,—S. Belton, J. Wilson.....	490
Augusta,—W. Chamberlain, G. Farr .....	623
Cornwall,—Philander Smith.....	142
Ottawa,—David C. Spore.	
Rideau,—Wm. Jones.....	214
Perth,—James G. Peale.	
York, .....	30

Members, 2632

The new Missionary Society for the first time, and according to the suggestion of the preacher in York, appointed two preachers to labour as missionaries in Upper Canada. They were to travel into the new settlements in the townships around the town of York, and not included in the Yonge St. circuit. The great, straight, northern road from York on the lake Ontario to a bay in lake Simcoe,—running through the

township of York, and between six other townships, three on each side,—was in some parts very early settled. In 1805, the Methodist ministry began among the settlers; and now a good circuit was established, with nearly three hundred members. The preachers on the Duffin's creek circuit probably came to the borders of the Yonge Street circuit on the east. But there was no circuit on the west nearer than the Ancaster. The missionaries were to travel in some of the intermediate townships, viz: Toronto and Trafalgar, Chinguacousy and Esquesing, and Erin, in the third tier of townships; and did so, among English, Irish, and some American settlers, with much encouragement.

Another circuit in the Rideau country, is now begun, viz.: the Perth, and James G. Peal was the pioneer preacher. He was a man zealous for God, and went into swamps and wilds, the region of fever and ague, of the Perth settlement, to find openings for the Gospel, and form a new circuit. He was a discharged soldier, and therefore especially suitable for the military settlers.

#### PERTH SETTLEMENT.

Perth was the principal village of the Military Settlements of Upper Canada, and is situated on the branch of the Rideau river, called the Tay. As Perth in Scotland was situated on the river Tay, so was Perth in Canada. Early in 1815, the offers of the Imperial Government to emigrants to Canada, (as already mentioned) attracted much attention in Scotland. The war with France being lulled, and with the United States ended, a great number of soldiers were disbanded, and a large number of mechanics, labourers, and others, fed by the war, were without employment. To many of these, the Government offers of grants of land, rations, implements, and a free passage, were very acceptable. In Scotland, about 700 persons, men, women, and children, accepted the offers. In June, they embarked from Greenock, in four transports, for Quebec. Arriving here, they remained on rations until the next year. Early in 1816, they were directed to proceed to the place of settlement, on the banks of the river Tay, about half way between the St. Lawrence and the Ottawa rivers. The townships of Bathurst, Drummond, and Beckwith, had been surveyed, and were now open for the emigrants. In the adjoining southern



townships of Elmsley and Burgess, surveyed before the war, there was also a good deal of unsettled land. A place for a Government store and a town, had been already laid out, and called Perth, about 42 miles north of the river St. Lawrence. The settlers, in the beginning of March, set out for their new homes in the forest, having passed through the severity of the first Canadian winter. They passed up the St. Lawrence, landed at Brockville, and proceeded back twenty-two miles, when they were obliged to halt, as here the road stopped, and there was nothing before them but a narrow pathway through the woods. The families with the baggage, remained until the men had cut a road for twenty miles through the woods. Having, at last, reached the site of Perth, the men began to chop the trees, clear the ground, and prepare for building. Some huts, covered with boughs and bark, were the first they put up. The King's store, the superintendent's office, and a bridge across the Tay soon followed. Those who wished to become farmers were settled upon their lands at once; and those who wished to dwell in the village received an acre lot each. All had their choice of the vacant lots, as they came forward. Besides these emigrants, a large number of discharged soldiers with their officers flocked into the settlement this summer, with late emigrants from the old country; so that the surveyed lands were soon nearly all occupied. The Scotch emigrants petitioned the Associate Presbytery of Edinburgh for a minister. Accordingly, the Rev. James Bell left Leith in 1817, arrived at Quebec 1st June, and came to the settlement on the 24th. The superintendent, Captain Fowler, received him kindly, and granted him a lot of 25 acres near the town. He found the settlement to contain the following population:—

	MEN.	WOMEN.	CHILDREN.
Emigrants,.....	239	111	366
Discharged Soldiers.....	708	179	287
	<hr/> 947	<hr/> 290	<hr/> 653—1890

In 1818, the settlers suffered great hardships. The two previous crops were small, and the clothing was nearly worn out. There was not food enough until the harvest. The Government was petitioned, and kindly allowed the most needy half rations until the crops were gathered. The time

of harvest was looked forward to with great anxiety, and with fervent prayers to a gracious Providence. Nor were these prayers in vain. The fears of the poor settlers were gradually dissipated, as the crops finally advanced; and a good and plentiful harvest, especially of potatoes, shewed the wisdom of trusting in the Lord. In the first year of the settlement, provisions sold at very high prices. In 1817, the prices were reduced one half; but then flour was \$14 per barrel, potatoes \$2 per bushel, wheat \$4, Indian corn \$2, beef or mutton 9d per lb., pork 10d, and other articles in proportion. As the cleared land increased, the crops multiplied, and the prices moderated. And now, in the sixth year of the settlement, there were in the country four Presbyterian ministers, one Episcopal, two Romish priests, and one Methodist preacher.

The appointments of the English Conference were—

JOHN HICK, *Chairman*.

Quebec,—James Booth.....	105
Montreal,—James Knowlan.....	119
Kingston,—Richard Williams.....	90
St. Armand's,—Daniel Hillier.....	79
Melbourne,—Henry Pope.....	71
Stanstead,—John Hick	}..... 280
Three Rivers,—Richard Pope	
Shefford,—Thomas Catterick	
Caldwell's Manor, William Sutcliffe.	
French Mission,—John De Putron.	—

Members 744

1822.—The appointments of preachers, and number of members, in 1822, were as follows:

*Upper Canada District.*

William Case, *Presiding Elder*.

Niagara,—Ezra Adams, John Ryerson.....	487
Lyon's Creek,—Thomas Demorest.....	110
Ancaster,—Isaac B. Smith.....	594
Long Point,—D. Culp, G. Ferguson.....	445
Thames,—Wm. Slater, J. Parker.....	249
Westminster,—James Jackson.....	356
Yonge Street,—D. Shepherdson.....	278
York and New Settlements,—K. M'K. Smith, mis- } sionary..... }	34 70
Grand River,—Alvin Torry, missionary.	

Members, 2892

*Bay of Quinte District.*Henry Ryan, *Presiding Elder.*

Bay Quinte,—J. G. Peal, Wyatt Chamberlain.....	505
Smith's Creek,—Samuel Belton.....	327
Belleville,—Charles Wood.....	160
Hallowell,—Calvin N. Flint.....	499
Augusta,—Thomas Madden.....	623
Cornwall,—To be supplied .....	176
Ottawa,—Wm. K. Williams.....	136
Rideau,—Ezra Healey.....	202
Perth,—Franklin Metcalf.....	30
Kingston,—Philander Smith.....	51

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 2709

Robert Jeffers was expelled.

The first preacher to Perth gathered a few members, but did not confine his labours to the Perth settlement. He visited the Lanark, the *second* military, settlement, which was back or north of the other, and included the townships of Lanark and Dalhousie, with Ramsay and North Sherbrooke. The Lanark settlement was formed by distressed manufacturers, mechanics, and others, in Glasgow, Lanark, and other places in the west of Scotland, who united to petition the Government for aid to emigrate. In answer, a grant of land was promised, and £10 a head, to assist the petitioners in settling in Canada. Accordingly 900 persons sailed from Scotland for Quebec, in 1820; and when arrived, the Earl of Dalhousie, the governor, ordered them to be forwarded to Perth, and settled in the two newly surveyed townships, afterwards called Lanark and Dalhousie. The same year, 176 more emigrants arrived from Scotland, for the same settlement. The accounts returned being favourable, the next year, 1821, four transports took from Greenock, no less than 1883 more emigrants, who arrived safely in Quebec. The townships of North Sherbrooke and Ramsay were now added to the Lanark settlement; and the new emigrants had the choice of all the unoccupied land in the four townships. A village was laid out, called the Lanark village, and the stream through it called the Clyde; on which a saw mill and a grist mill were soon erected. The Scotch settlers thought too of a church; and their friends in Lanarkshire contributed and sent about £300 to Quebec, in

1823, to assist the erection of a house for the worship of God in the woods of Canada. Besides the Scotch settlers, many of the disbanded soldiers went in and took up lands among them, as well as emigrants from Ireland.

The *third* military settlement was the Richmond, and begun in 1818. The 99th regiment was then reduced, and the men were offered a location of land, in the usual proportions to officers and privates, if they would choose to settle. A great number of the men accepted the offer, and were conveyed to the townships of Beckwith and Goulbourn, to choose and settle their lands. These townships lie about east of the Perth and Lanark Settlements. The soldiers were placed under the superintendence of Major Burke, and were to receive rations for one year, and the usual farming implements and seed. Some became useful and industrious tillers of the soil, and provided comfortable homes for their families; but others, like discharged soldiers in general, could not confine themselves to steady work, and therefore, when the rations ceased, wandered off from the settlement, leaving their land to others. The village of Richmond was laid out in the township of Goulbourn, on the banks of the Jock, a sluggish stream, which falls into the Rideau river 20 miles below. The Government store was here set up, and soon a saw and grist mill were in operation. Here was the place where the late governor, the Duke of Richmond, died. Another body of emigrants came into the country from Perthshire, under the direction of a Mr. Robinson, in the same summer of 1818. They paid their own passage to Quebec, were conveyed the remainder of the journey by the government, and settled in the township of Beckwith.

Although the discharged soldiers and Scotch emigrants laid the foundation of the Perth, Lanark, and Richmond settlements,—comprising about 20 townships, mostly ten miles square,—yet the filling up of all the vacant good lands was the work of several years. In 1824, only twelve townships were partially settled. But the Scotch emigrants still came out, and a far greater number of the Irish; and the townships gradually filled up, forming, at last, an old country population, with few English or American settlers in it.

The preachers contiguous to the Lanark and Richmond

settlements, wishing to do good to these poor settlers, went among them, and offered them the preached Gospel. Some refused, and some accepted. The Perth preachers penetrated into the western townships of the military settlements, and the Rideau preacher visited the eastern. The twelve townships now settling formed a rough field for ministerial labour. The country was sprinkled with shanties, and other rude log habitations. The roads were of the roughest description, and were bad enough even twenty years after. In many parts, there were no roads at all. So that the preachers were obliged to wade their horses through the streams, and find their way through the woods and swamps by marked trees. Sometimes, they would ride on horseback as far as the road went; then tie the horse to a tree, and walk to the shanty guided by the trees hacked with the axe, which was called "blazing," and the trees "blazed" trees. Here the preacher would find a dozen people for his congregation, or perhaps not half the number, to whom he would preach the word of God; and after riding several miles to the place would sometimes have to return without any refreshment,—the people so poor, and so ill furnished their shanties, that they had nothing they liked to offer the minister. The preachers, leaving their horses, would throw on their shoulders their saddlebags, holding their clean linen and books, with shaving materials; and if the way were over marshy grounds and across creeks, they would tie on the saddlebags to their necks, if no other string were available, with leather wood bark. When the preacher remained in these shanties over night, as they had often to do, in pursuing their regular journies, their food was of the coarsest description, and their resting places hard, and often, uncleanly. Indeed, it was now no wonder at all to see occasionally a pig or a cow in the same hut with the family, and very often fowls roosted under the same scooped roof. In such a case, however well disposed, no housekeeper could be cleanly. For many years, this was the sort of country travelled by the itinerant preachers. The settlers were not farmers in their native country; and when they came into the Canadian forest, to clear and cultivate land, and to carry on the general business of farming, they began as learners; and many years passed, before the farmers showed any skillful agriculture. The people of these settlements generally were not favourable to Metho-

dist preachers, preferring the Presbyterian and Episcopal ministers; and Methodism never made such great progress as in the frontier townships. Still some preferred the Methodist preachers; and others, when they could not hear their own ministers heard the preachers; and thus many were converted, and societies gradually arose in all the townships. The Scotch and Episcopal ministers had churches to preach in, and expected the people to come to the churches, however far therefrom they lived. The Methodist preachers, however, went among the people, held meetings in their shanties, baptized the children, visited the aged and sick; and gradually the settlers knew the manners of the preachers, respected them, loved them for their meekness in coming to the humble shanty, looked forward with pleasure to the good man's next visit, heard the word with readiness; and thus hundreds were brought to the knowledge and experience of the truth. A ministry which goes to the people has always a great advantage over a ministry which expects the people to come to them. The latter may obtain the respect of the people; but the former is sure to win their love.

The new settlements near York are reported with seventy members. Mr. Reed generally remained in York, occasionally helping in the country. Mr. Smith was generally in the bush, travelling over the five townships forming the missionary field, frequently where there was no open roads, and sometimes where there was no mark of the axe to guide from one settlement to another. To travel on horseback was found impracticable, from the state of the roads, and the want of accommodation for a horse. Consequently the journeys were performed on foot; the missionary directing his course, where there was no path, by a pocket compass, carrying an axe to fell a tree on which to cross a stream, and often travelling from four to ten miles in the solitary woods (prolific, however, in wild animals) without seeing the footsteps of man, or a habitation to shelter from a storm. But the greatest difficulty to the gospel was the worldliness of the settlers; so anxious to better their situation, that only a few in a settlement would attend the preaching of the missionary. But perseverance brought a change. A revival of religion began in Esquesing and Chinguacousy, each township containing about 150 families, which afterwards

extended to Trafalgar and Toronto. At the first quarterly meeting in October, about a hundred persons were collected, and forty partook of the Lord's Supper. Six societies were formed, containing 70 members,—the greater part, however, were members before in England, Ireland, or the U. S. Two Sunday schools were begun with about sixty children, and before the Conference sat, one chapel was erected, and two more were begun. In York, thirty were received into society in the two years of Mr. Reed, while more than that number had removed. He was a preacher in the N. Y. conference, and in 1819, was stationed in Dunham, L. C. - He was transferred to the Genesee conference, and stationed in York. Seeing the new emigrants pass through York, he became interested for their spiritual welfare, occasionally visited the new settlements, and urged the appointment of a missionary. And a missionary was appointed. He was pleased with the work in the province, and said, "I am more and more convinced that my appointment to York was of God; and I shall ever remember with pleasure and gratitude my labours in Upper Canada." He travelled several years after, but no longer in Canada.

The town of Kingston is now on the list of circuits. It was a part of the Bay of Quinte circuit, and now with the country adjacent becomes a separate circuit.

The state of religion in the western part of Upper Canada may be described in the Presiding Elder's own cheerful language:—

"Blessed be the Lord, we are prospering finely in this country. Our congregations, sabbath schools, missionary collections, a church-building spirit, as well as conversions, and order and harmony in the societies, all demonstrate the rising strength of Zion in these parts. There are now finishing or commencing *twenty* churches in this upper half of the province. We have more than forty sabbath schools, and one thousand scholars. A great and happy improvement is visible since the close of the late war; which, in many places, by the confusion and calamities introduced, had broken down the barriers of vice. Churches are crowded with hearers. Youth and children, instead of wandering in the fields, or loitering in the streets, are, in many places, thronging to the schools, books in hand, and learning to read the book of God."

The description of the extent of the Genesee Conference field of labour, with the origin of the Grand river mission,—

in which began the remarkable work of God among the Indians,—may be given from the same pen:—

“The 140 preachers stationed are spread over a great extent of country, even from Johnstown on the Mohawk in the east, to Fort Malden in the west, and from Perth in Upper Canada, to Shemoking on the Susquehanna: an extent of more than 500 miles from east to west, and about 300 from north to south. The new lands in this vast surface are filling up with emigrants from different parts of Europe, and the older settlements in America; and the calls for religious instruction are continually increasing. Three missionaries have been sent out from this Conference. One is appointed a Conference missionary, to ascertain the condition of the Indian tribes in the bounds of the Conference, as also to aid in the formation of Missionary Societies. The other two are to labour in the new settlements of Upper Canada.

“On the Grand River, which empties into Lake Erie, are several small insulated settlements, which have been gradually formed by now and then a family settling on the Indian lands. In some of these settlements, there was seldom a sermon heard. Several pious friends, during the last year, mentioned the condition of the people, and offered their pecuniary aid for the support of a Missionary. About the same time, brother Alvin Torrey felt impressed to visit these settlements. He found them prepared to receive the word with all readiness. The spirit of grace rested on his congregations. Not a few were stirred up to seek the Lord, and some experienced a saving change. Brother Torrey is now appointed a missionary to this people.” [He was on the Lyon's Creek circuit last year, which was in the neighbourhood of these Grand River insulated settlements.]

The constitution of the Missionary Society in New York allowed each Conference to appropriate its own funds, but to send the balance to the general treasury. The Genesee Conference had adopted the *mite* or cent-a-member collection, for assisting widows of deceased preachers and the support of missionaries. The first return was about \$350. From this money, the two missionaries to York and the new settlements obtained a part of their salary,—the remainder, from the people. This appears to have been the first missionary money collected or paid by the Genesee Conference; the first missionary money received by Methodist preachers in Canada of the M. E. C.; and the four townships west of York were the first to receive aid from the missionary fund.



## JAMES GRIGGS PEAL.

No death had occurred in the itinerant ministry in Upper Canada, until Dec. 25th, 1822, when the superintendent of the Bay of Quinte circuit, departed this life. James G. Peale was born in the town of Sandwich, Kent, in England. In 1806, he enlisted in the army which afterwards served in Spain, Portugal, and Germany. Before he left England, he heard the preaching of the Methodists, was awakened and converted to God. Soon after, he began to exhort his comrades to repent. While he continued in the army about nine years, he was in the habit of preaching to the soldiers in the barracks, and in the fields; and so a considerable society was raised up, which continued to worship together while he remained as the leader. In 1815, the Royal staff corps, to which he belonged, came to Halifax; and thence to Coteau du Lac, a military position in Lower Canada. Application was made for his discharge from the army for the purpose of his becoming an itinerant preacher in Canada; which the Governor granted. With his discharge, the Major, his commanding officer, gave the following recommendation dated November 25th, 1817:

"I certify that I have known James Peale for these nine years; during which time, he has invariably conducted himself with the utmost sobriety and integrity, and is well deserving any indulgence that may be granted to him."

Until June, 1818, he was employed by Mr. Ryan to travel under the superintendent (Peter Jones) the circuit nearest the Coteau, the Ottawa. At the Genesee Conference, he was received on trial, (with two other Canadian preachers, Samuel Belton and James Wilson,) and stationed in the new Belleville circuit. He travelled four other circuits, viz., the Cornwall, the Yonge street, the Perth, and the Bay of Quinte. Two weeks previous to his death, to fulfil his appointment at the Switzer chapel, he was obliged to cross on foot the ice on Hay Bay,  $1\frac{1}{2}$  miles, when very smooth and glare. The winter was setting in, a boat could not break the new ice, nor could his horse stand on it. He could not keep on his feet; and rather than disappoint the Sunday evening congregation, he took off his boots, and crossed in his stockings. Although the weather

was very cold, yet the exertion of walking on slippery ice, and walking some miles after, brought on a violent perspiration, and he took a cold. The Sabbath after, though unwell, he preached twice, and met two classes, taking no refreshment through the day but a light breakfast. He was thinly clothed too, and in travelling had to face a piercing cold wind, so that he greatly increased his indisposition. His last sermon, on *Except ye repent, ye shall all likewise perish*, was delivered in a very impressive manner; after which, he walked to C. Switzer's. He was now so unwell, that he could take no nourishment, but appeared much exercised on the subject of religion, and said, "If I never preach again, I am clear of the blood of this people." His disorder increased till he became delirious, at intervals; and for the last twenty-four hours he was deranged. While he had reason, he appeared sensible of his situation, but showed no murmuring or impatience; and when asked if he was ready to go, he answered, "I am both ready and willing." He had no relations to mourn his death, in this country; but there was one who mourned for him, until reason fled from its seat.

"He was about the marriage state to prove,  
But death had swifter wings than love."

He was noted for zeal, firmness, and perseverance in the discharge of duty. A true and faithful soldier of Jesus Christ, he was useful on every circuit, but especially on the Cornwall and Yonge street circuits.

A pleasant incident connected with the life of Peal and his brother soldier Ferguson, also illustrative of the great and blessed truth, that God answers prayer, may be here related. The writer heard the account himself in 1833, from the lips of "Father Waldron's" aged wife. But he will give the account made ready to his hands, by a brother on the Ottawa circuit in 1832:—

"There is a beautiful tract of land in the neighbourhood of La Chute, on the North River, which falls into the Ottawa. This was originally settled by an interesting class of people from the United States; from among whom a large and prosperous society was raised up by the labours of a Sawyer, a Luckey, and others. But a succession of blighting frosts had caused such a failure in the

crops for several years prior to the time to which we refer, that one family after another had left, and sought a home in a more genial climate, till the society was not only much reduced in numbers, but very few homes were left to shelter the hapless itinerant in a place which had always been considered 'head quarters' on the circuit; and the occupant of the principal one of the few remaining 'lodging places for wayfaring men,' 'Father Waldron,' as he was called by his friends, had also resolved to leave. The two preachers were spending a night under his hospitable roof; but the intention of their host to leave, communicated to them, had made them sad; they did their utmost to persuade him to stay, setting before him the evil that would result to the cause if he left, and the consequent good he would be the means of doing if he remained. When the hour of devotion arrived, both of the preachers engaged in prayer, one after the other, and made the subject which lay near their hearts a ground of earnest supplication. Ferguson prayed first, and earnestly besought the Lord to prevent brother Waldron from going away. To each petition, Peal subjoined the expressive response, 'Hedge him up, mighty God!' And when his time came to plead in prayer, he told the Lord they could not afford to part with bro. Waldron—besought him to induce him to stay—and to reward him by so doing with an abundant crop. He enumerated every kind of produce he could think of by name; and prayed that brother W.'s hay and potatoes, and wheat, and rye, and oats and peas, and barley, &c., might be abundant. Mr. W. was induced to stay another year; and by a very remarkable co-incidence, with Mr. Peal's request, he had an abundant crop the following season, of everything, both in field and garden, *excepting onions*. When this fact was mentioned to the preacher, 'Oh,' said Peal, 'I forgot the onions!'

The prayer was offered probably in the growing month of June, just as Ferguson was leaving the Ottawa circuit, and Peal was come upon it. Even so late as 1834, Mr. Waldron was still talking of leaving the neighbourhood, and the prospect of a kind and hospitable family leaving even then made the preachers sad. But the Lord's servants have always found a hospitable home in the settlement of La Chute, for if one kind family went, another came. Another little relation may here be given of Peal, by the same pen, and further shewing the man on his first circuit:—

"He sported with privation. Recounting to a pious old lady in the Ottawa country, the adventurous incidents of a pioneering tour up the river, and describing the salt junk of formidable texture, on which he had dined on one occasion, he was asked by her, 'Had you no *sass*, (sauce) brother Peal?' 'Yes, plenty,' was his

cheerful response. 'Why, what was it?'—Elevating his voice to make her hear,—'The love of God, grandmam.' 'Brother Peal's good sass,' became quite proverbial with her ever after."

While on the Perth circuit, hunger obliged him, at times, to pluck ears of wheat, when on a journey; and once in walking to an appointment, having torn his boots, he put bark at the sole, and tied it to his feet, and so he appeared among the people.

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The appointments of the English Conference were:—

JOHN HICK, *Chairman*.

Quebec,—Daniel Hillier.....	106
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Kingston,—Richard Williams .....	85
St. Armand's,—James Booth.....	163
Melbourne,—Henry Pope.....	75
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Three Rivers,—One to be sent.....	} 135
Shefford,—Thomas Catterick.....	
Caldwell's Manor,—Richard Pope.....	52
Bentonville, Russel Town,—John De Putron.	

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Members, 804.

1823. Much distress prevailing in Ireland, brought a large number of emigrants to Canada. Several new townships were now surveyed within or near the boundaries of the Ottawa circuit, and in the precincts of the Ottawa river,—some on the Lower Canada side, and some on the Upper Canada. Free lands were offered in these townships; and thither most of the Irish emigration resorted.

The Clergy Reserves now attracted the attention of the Presbyterian ministers in Canada. In Upper Canada, there were now three presbyteries, with 18 ministers, and about 30 congregations. In Lower Canada, there were eight congregations, viz: Quebec, two in Montreal, St. Andrews, Lachine, River du Chene, Terrebonne, and Chambly. Thus the Scotch church as well as the English was increasing in the country. The Legislature voted an Address to the Imperial Parliament, for the Presbyterians to participate in the emolument of the Clergy Reserves.

A bill was now introduced for the first time, to allow the Methodist ministers to solemnize matrimony in Upper Canada. It passed in the Assembly, but was rejected by the Legislative Council. Strange that the right of the largest body of Christians in the Province, should be withheld. Other Christians,—Roman Catholic, Episcopalians, Presbyterians,—had their own ministers to marry the youth and other members of their congregations. Why should not the Methodists? But the few members of the Upper House did not like the Methodist preachers, and would not grant the request.

A project for uniting Lower with Upper Canada was proposed by the Imperial Government, and much discussed in the lower province. It was approved of by the British, and denounced by the French, part of the inhabitants. Petitions for and against had been forwarded to the Imperial Government; which, seeing such a want of unanimity, announced this year that the proposal was postponed until a more favourable juncture.

The Bishop had appointed but one preacher to *York and the new settlements*, but the Presiding Elder found a pious young man to help. The two preachers formed a four weeks' circuit, and thus laboured throughout the year. Mr. Smith, in his report of the mission, thus writes:—

“ I left the Conference in much peace of mind, a divine sweetness seemed to overspread my soul during most of my journey, to my station, which I reached, poor in health, the 13th August. Here I was received and welcomed by the kind friends in their usual hospitality. By these manifestations, the Lord seems to have been preparing me for the affliction which followed. I had laboured but a week, when I was attacked by an intermittent fever, which brought me quite low, and I was not able to resume my labours again for about eight weeks. My fever was violent, and the pain extreme; but I was never more happy in my mind. Blessed be the Lord, the consolations were greater than I had experienced for several years. If my illness was protracted, it was probably for want of timely aid, which could not be procured short of twenty miles. On my recovery, brother G., [probably Wm. Griffiths,] who had come to my assistance, had been in the circuit about four weeks. We now formed our plans, so as to extend our labours into several neighbourhoods not before visited; and we enlarged our circuit so as to visit the new settlements of Albion and Nelson. In addition to our regular circuit, we have penetrated

into a small settlement thirty miles north, but have not been able to repeat our visit, nor to take in Caledon and Eramosa, on account of the snow, which has been, much of the winter, the unusual depth of three feet.

"Throughout the year, the congregations have been large, and the Divine blessing has been manifested pretty generally. To most of the societies, additions have been made; and three new societies have been formed. The increase is thirty-five, mostly young converts. In addition to the houses of worship erected last year, another is commenced, 28 by 30 feet. In these efforts, to obtain conveniences for the worship of God, the friends have shewn a laudable zeal. A decent house, 24 by 30 feet was erected principally at the expense of two brothers. Indeed, there is a spirit of enterprise for the service of God and religion, such as I have not always seen in older settlements. Industry, economy, and religion are marching hand in hand in the improvement of these new settlements generally."

He also mentioned that ardent spirits were but little used,—that English, Irish, Scotch, and American settlers dwelt together in harmony,—that the Sabbath schools were doing well,—that Bibles and Testaments sent by the American Bible Society were thankfully received,—and that (says he) "I have much reason to bless God for my appointment to the new settlements of Upper Canada."

The other mission, on the *Grand River*, had an encouraging beginning. The missionary, Mr. Torrey, thus describes his labours:—

"Having received my appointment, by the bishop, to labour among the scattered and destitute inhabitants on the *Grand river*, I set off for my appointment, and reached it by the last of August. I commenced my labours among the whites at the mouth of the river, trusting in Him who by his Spirit had impressed my mind to visit these insulated settlements. From this place, I pursued my route up the river—now passing an Indian town, then preaching to a few white families, till I reached the uppermost settlement (of the lower part of the Reservation) of the whites, about 25 miles from the mouth of the river. Thence west into the townships of Rainham and Walpole, forming a route of about 140 miles, and ten appointments, to be performed once in two weeks. In every place, I found the inhabitants well disposed towards the Gospel, and doors were opened for preaching in every neighbourhood I visited."

The term Reservation applied to a tract of country, reserved for ever for the use of the Indians, called the Six Nations, by

the British Government. The tract was a fine block of land, mostly in woods, sixty miles from north to south, and twelve miles from east to west. It was given to the Iroquois, or Six Nations, at the termination of the revolutionary war, because they had assisted the British forces, under their celebrated chief, Capt. Joseph Brant (or Tyendenaga), on the frontier, diffusing terror among the settlers, and to compensate the loss of the hunting grounds in the Mohawk valley. The reservation was equal to six townships. The Cayugas settled nearest the mouth of the river; next the Oneidas on the west, and the Senecas on the east of the river; then the Tuscaroras on the west and the Onondagas on the east; and lastly, the Mohawks occupied the north. There were also other Indians, besides whites and negroes, who had been allowed by the Six Nations to settle on the lands. The Indians on the Grand River,—so called, as it was the largest stream in Upper Canada, except the Rideau and the Trent,—now numbered about 2000 persons. All the Indians were pagans but the Mohawks, who professed to belong to the Church of England. Fifty miles from the mouth of the river was the village of the Mohawks, in which was an old church, the oldest in the Province; in which the minister from Ancaster would occasionally perform religious services; and at other times, the catechist, as he was called, Henry Aaron Hill, one of the chiefs, would read in the Mohawk tongue the prayers of the church. But the Christian Indians were no better, but rather worse, than the heathen tribes for dancing, drunkenness, quarreling, and fighting. The Cayugas and Onondagas were the most moral and orderly of all the Indians.

The missionary did not confine his labours to the whites, but sought for opportunities to preach to the Indians. Several times he held meetings among the Delawares at the mouth of the river. Twenty attended the first time; afterwards, more. They understood English, and tears shewed they felt the truth. He gave them two Testaments and some religious tracts. The Cayugas and Onondagas were very unfriendly to the Gospel, on the ground that the Mohawks were no better for it; but their principal men laboured greatly to prevent polygamy and drunkenness. In the case of a drunken member of the tribe, the chief men would summon him to a coun-

cil meeting, at which united efforts would be made to produce humility and reformation, partly by exhortations and entreaties, and partly by exacting, publicly, certain humiliating ceremonies. In obstinate cases, councils had been held for a fortnight, before signs of contrition appeared. The missionary also went up the river, and preached to the Tuscaroras and the Mohawks, who were pleased with the visits. But the best prospect for the Gospel, prior to the Conference, was among the settlers in Rainham and Walpole, two townships on the lake, and bordering on the reservation line. A number of persons were seeking the salvation of their souls. Bibles and tracts were earnestly inquired for, and thankfully received.

Prior to the labours of the first Methodist missionary on the Grand River, something had been done for the good of the Indians. Occasionally, a few Indians would hear the Gospel with the white congregations; perhaps, small Indian congregations might be addressed by some itinerant preacher. The Mohawks on the Grand River were already Christians outwardly, and were cared for by the Church of England. But no conversions were known among any of the tribes in the Province.

The first step towards this great end of the Gospel was taken by a poor but pious shoemaker, living near the Mohawks, named Edmund Stoney. He was also a local preacher in the Methodist connexion. Seeing the wicked lives and the danger of the poor Indians, he felt compassion, and sought access to them, by means of prayer meetings in the house of Captain Thomas Davis, a chief;—who was well disposed towards the Gospel, as he held morning prayers in his house, and was joined by his neighbours, to whom he read portions of the Scripture, and the church prayers in Mohawk. Stoney also occasionally preached; and thus a few of the Indians became awakened.

The second step was taken by Seth Crawford, a pious young man from the eastern states. After his conversion, he was led to believe that he ought to lay aside all worldly concerns, and devote his life to evangelizing the Indians. He was confirmed in his conviction of duty by a remarkable dream. After great inward resistance to the conviction, he yielded, and was providentially led to Upper Canada, and to these Mohawk



Indians, early in the spring of 1823. He introduced himself to the Indians, as one that desired to learn their language, and to instruct their children. They consented that he should live with them, and fare as they fared. And now he took every opportunity to instruct the people in the way of salvation. It was after he came, that the first awakenings took place.

The third step was the conversion of an Indian youth, named Peter Jones. He was born on the heights of Burlington Bay, Canada West, January 1st, 1802. His father, Augustus Jones, was a surveyor, and in exploring the forest became intimate with two Indian women. After hearing the Methodist preachers, he was converted. He put away one of the women, the mother of Peter, who went off with her tribe, and married the other, a daughter of a chief of the Ojebway Indians. The child was brought up by the mother in the customs and superstitions of her people. For fourteen years, he lived in and wandered about the woods with the tribe in Canada and United States. He was named *Kahkewaquonaby*, which means, sacred waving feathers, referring to feathers plucked from the eagle. He was taught to use the bow and arrow, and afterwards was expert with the gun, and also in the use of the canoe and spear to catch fish. In 1816, however, his father sent him for nine months to an English school, in the township of Saltfleet, where he was taught to read, write, and cypher. His family now moved from the head of the lake Ontario to the Grand River, and settled among the Mohawks. In 1820, he was baptized in the Mohawk church, at the desire of his father, and began to think the Christian religion true. But when he saw the whites get drunk, quarrel, fight, and cheat the poor Indians, he thought the Indian's religion the best. Though a wild Indian youth, he never fell into the vice of drunkenness. In 1822, he worked at brick-making in the summer, and went to school in the winter. In the spring of 1823, he lived with his father, and worked on his farm, near the Mohawk village. He became acquainted with Seth Crawford, whose piety and compassion for the Indians made a deep impression on his mind. At this time, E. Stoney, came to the village and preached at the house of the Mohawk chief, Thomas Davis, to such of the Indians as

could understand English; and among the rest to young Jones, on the subject of the new birth. On Friday, 1st June, he, with his sister Mary, visited the camp meeting, then begun in the township of Ancaster, to see how the Methodists worshipped the Great Spirit in the wilderness. William Case, the Presiding Elder of the district, Isaac B. Smith, the preacher on the circuit, George Ferguson, from the Long Point circuit, and other preachers, with Edmund Stoney, were present. The encampment contained about two acres, enclosed by a brush fence. The tents were pitched within this circle, having all the under-brush taken away, leaving the tall trees standing for a shade. There were three gates leading into the encampment. The people came from around, and from distances of ten, twenty, and even fifty miles, in wagons. On Saturday, after hearing the faithful sermons, and witnessing the prayer meetings, he began "to feel very sick in his heart." On Sunday, in all the sermons, "I thought," says he, "the blackcoats knew all that was in my heart, and that I was the person addressed." "In spite of my old Indian heart, tears flowed down my cheeks, at the remembrance of my sins." On Monday, his distress of mind increased. In the evening, he was invited and led into the prayer meeting. Tired, he went at midnight to his tent, and fell asleep. But was soon awoken, by G. Fergusson and E. Stoney coming with a light, telling him his sister Mary was converted, and he must go back to the prayer meeting. He found his sister as happy as she could be; and she exhorted him to seek the Lord, telling what great things the Lord had done for her. Continuing in prayer until the dawn of the day, he was enabled to claim the atoning blood of Jesus. "That very instant my burden was removed, joy unspeakable filled my heart, and I could say, Abba, Father. The love of God being now shed abroad in my heart, I loved him intensely, and praised Him in the midst of the people. Every thing now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle winds, the warbling notes of the birds, and the approaching sun, all declared the power and goodness of the Great Spirit. And what was I, that I should not raise my voice in giving glory to God, who had done such great things for me?" Here we see

that the conversion of an Indian and of a white man is by the same process, and is followed by the same result. On Tuesday, a fellowship meeting was held, and among the numbers who rose up to acknowledge their late conversion was Peter Jones and his sister Mary. When the Presiding Elder saw the young Indian, he exclaimed, "Glory to God! there stands a son of Augustus Jones, of the Grand River, amongst the converts. Now is the door opened for the work of conversion among his nation!" A declaration that was soon proved true.

Soon after the camp meeting, Alvin Torry came and preached at Thomas Davis', and gave notice he would come to Davisville, or the Mohawk village, once a month. The following is the Missionary's own statement of the first visit to the Mohawks, and what followed during the time of Conference:—

"When I visited and preached to these Indians last June, I found several under awakenings; for they had heard occasionally a sermon from brothers Whitehead, Storey, and Matthews; and had for some time been in the habit of coming together at the house of T. D. to hear prayers in the Mohawk. Several manifested much concern, and appeared very desirous of the prayers and advice of the pious. These, with two youths who had lately received religious impressions at the Ancaster camp meeting, I formed into a society, giving charge of the society to brother S. Crawford. His account of the progress of the revival during my absence to conference I here insert, from his letter to me. We must beg some indulgence from being particular, considering that the subjects of this work are the *first-fruits unto Christ*, and that this revival may be seen in the native simplicity of these artless Indians. Brother C.'s account is as follows:—

"During your absence to the conference I have continued to meet with our red brethren every week, giving them public discourses, as well as answering their anxious enquiries concerning the things of God. The Lord has indeed been gracious to this people, pouring out his Holy Spirit on our assemblies, and thereby giving the spirit of penitence, of prayer, and of praise. About the first who appeared deeply concerned for their souls were two women. One of them had, about fourteen years ago known the way of the Lord, and had belonged to our society in the Alleghany. Having been a long time without the means of grace, she had lost her comforts and her zeal for God; but now, being again stirred up to return to the Lord, she became useful to others of her sex who were inquiring for the way of life. The other was a woman of moral deportment, and of respectable standing among her nation, but of great and painful afflictions: by a series of family



trials she had been borne down with overwhelming sorrows. To this daughter of affliction the other woman gave religious counsel, urging that if she would give her heart to the Lord he would give comfort to her mind, as well as direct and support her in her worldly troubles. She listened to these things with much concern, and as she went to the spring for water she turned aside several times to pray. At length, under a sense of her unworthiness and sinfulness, she sunk to the earth, and was helpless for some time. When she recovered strength she came into her house, and calling her children around her they all kneeled down to pray. While at prayer a weight of power came on them—the daughter of fifteen cried aloud for mercy, and the mother again sunk to the floor. The daughter soon found peace, and praised the Lord. While the mother was yet mourning and praying, the youngest daughter, not yet four years of age, first kneeled by her mother, praying: then coming to her sister, she says, "Onetye ragh a gwogh nos ha ragh ge hea steage? Onetye ragh a gwogh nos ha ragh ge hea steage?" that is, "Why don't you send for the minister? why don't you send for the minister?" showing thereby a religious concern and intelligence remarkable for one of her age. The mother soon after obtained peace. She with her children are now a happy family, walking in the enjoyment of the Holy Comforter. Thus did the Lord bring these sincere inquirers to the knowledge of himself, while they were alone, calling on his name.

"Another instance of extraordinary blessing among this people was on Sabbath, the 27th of July last, when one of our brethren came to hold meeting with them. During singing and prayer there was such melting of heart and fervency throughout the assembly;—some trembled and wept, others sunk to the floor, and there was a great cry for mercy through the congregation. Some cried in Messessaugah, "Chemenito! Kitta maugesse, chemuche nene," &c.; that is, "Great good Spirit! I am poor and evil," &c. Others in Mohawk prayed, "O Sayaner, souahhaah sadoeyn Roewaye Jesus Christ, Tandakweanderhek;" that is, "O Lord, the only begotten Son Jesus Christ, have mercy on us!" Others were encouraging the penitents to cast their burdens on the Lord. Others again were rejoicing over their converted neighbours. In this manner the meeting continued throughout the day. While these exercises were going on a little girl ran home to call her mother, who came directly over to the meeting. On entering the room where the people were praying she was smitten with conviction, and fell down crying for mercy. While in this distress her husband was troubled lest his wife should die, but was happily disappointed when, a few hours after, her sorrows were turned into joy, and she arose praising the Lord. From this time the husband set out to serve the Lord, and the next day he also found peace to his soul, as I will hereafter relate. During the day several found the Saviour's love, and retired with great peace and comfort; while

others, with heavy hearts, wept and prayed as they returned comfortless to their habitations. The next day I visited them, when they welcomed me with much affection, declaring what peace and happiness they felt since their late conversion. A number soon came together, among whom was the Indian who, the day before, was so concerned for his wife. His convictions for sin appeared deep, and his mind was in much distress. We joined in prayer for him; when I had closed an Indian woman prayed in Mohawk. While she was with great earnestness presenting to the Lord the case of this broken-hearted sinner, the Lord set his soul at liberty.

Himself and family have since appeared much devoted to the service of the Lord. The next morning, assisted by an interpreter, I again preached to the Indians. After the meeting, observing a man leaning over the fence weeping, I invited him to a neighbouring thicket, where I sung and prayed with him. I then called on him to pray; he began, but cried aloud for mercy with much contrition of spirit; but his tone was soon changed from prayer to praise. The work is spreading into a number of families. Sometimes the parents, sometimes the children, are first brought under concern. Without delay they fly to God by prayer, and generally they do not long mourn before their souls are set at liberty. The change which has taken place among this people appears very great, and, I doubt not, will do honour to the cause of religion, and thereby glorify God, who has promised to give the Gentiles for the inheritance of his Son."

And the account of the work of God among the Indians, Mohawks and Delawares, after the Conference, is here given :

"On my return from Conference I called and preached to the Mohawks, and have it on my plan to continue to attend to them in my regular route. After having explained the rules of society to them, twenty were admitted as members of society. It was a season of refreshing to us all. On the 28th of September I again preached to them. The crowd was now such that they could not all get into the house. Their usual attention and fervour were apparent, and near the conclusion of the discourse the hearts of many were affected, and they praised the Lord for his power and goodness. In meeting them in class they appeared to be progressing finely, advancing in the knowledge and love of God. Several who had been under awakening, having now returned from their hunting, requested to be received, and were admitted into the society. The society now consists of twenty-nine members, three of whom are white persons. We have also a Sabbath school of Indian children, consisting of about twenty, who are learning to read. Some young men have kindly offered their services to instruct them. This good work is about fifty miles from the mouth of the Grand river, about six miles from the Mohawk

village, and four miles north of the great road leading from Lancaster to Longpoint. About twelve miles from the mouth of the Grand river another gracious work is commenced, among both Indians and whites.\* About twelve have found peace to their souls, among whom are four of the Delaware tribe. This awakening first took place in the mind of a white man—a notorious sinner. It was in time of preaching that the power of God arrested him. He wept and trembled like Belteshazzar. After meeting he came to me, saying, 'I don't know what is the matter with me. I never felt so before: I believe I am a great sinner, but I wish to do better: what shall I do to be saved?' I told him the Spirit of the Lord was upon him, to convince him of sin, and he must repent and turn to God. There is evidently a great change in this man, who we hope may be an honour to the cause of religion in this wicked part of the reservation. The awakening is prevailing in several families. We have twelve in society here. In the townships of Rainham and Walpole there are still good appearances. Indeed, at most of my appointments we have the presence and blessing of the Lord; so that our Missionary friends will have no occasion to repent the prayers they have offered, the money they have expended, and the tears they have shed in behalf of the once miserable and forsaken sinners, but now happy and blessed converts, on the Grand river. Much labour is now necessary, and I would gladly have assistance; but my health is good, and I would not increase expenses. In weariness my mind is comforted, and my soul is delighted in feeding these hungry natives with the provisions of the gospel. O, I could endure hunger, or sit down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favoured with such consolations as at times I have enjoyed since I commenced my labours in this mission."

The Presiding Elder visited the Mohawks on the 24th September, and gives the following account:—

"In company with a religious friend, we passed into the woods, and arrived at the Indian dwellings about nine o'clock in the morning, a time at which they generally hold their morning devotions. We were received with cordial kindness, and the shell was blown as a call to assemble for religious service. Soon the people, parents and children, were seen in all directions repairing to the house of prayer. When they arrived they took their seats with great solemnity, observing a profound silence till the service commenced. Having understood that they were in the habit of singing in the Mohawk, I requested them to sing in their usual man-

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\* A small settlement of white people on the Indian lands here borders on a settlement of the Delaware Indians.

ner, which they did melodiously. The following verse is taken from the hymn, and the translation into English is annexed :—

‘ O sa ya ner Tak gwogh ani yé nough  
Ne na yonk high sweagh se,  
Ne o ni a yak hi sea ny,  
Sa ya ner tes hegh am’yeh.’

Enlighten our dark souls, till they  
Thy sacred love embrace :  
Assist our minds (by nature frail)  
With thy celestial grace.’

“ After the sermon several addressed the assembly in the Mohawk, and the meeting was concluded by prayer from one of the Indians in his native tongue. The use of ardent spirits appear to be entirely laid aside, while the duties of religion are punctually and daily observed. The hour of prayer is sounded by the blowing of the shell, when they attend for their morning meetings with the regularity of their morning meals. The Indians here are very desirous of obtaining education for their children, and they are making such efforts as their low circumstances will allow : for this purpose a school-house is commenced : a Sabbath school is now in operation, where about twenty children are taught the rudiments of reading, and we are not without hope of seeing a day school established for the ensuing winter. Certainly this mission has been attended with the divine blessing beyond every expectation. It was not at first commenced with the professed design of converting the natives, (though they were had in view,) but for the benefit of the white inhabitants scattered over the Indian lands. The merciful Lord, however, has been pleased to endow the mission with abundant grace, and the friends of missions may now renew their songs of gratitude and joy over thirty more converted natives of the forest, together with an equal number of converts among the white population.”

Thus began a remarkable work of God, among a people despised and regarded as outcasts. But though past the help of man, Is any thing too hard for the Lord ?

*Upper Canada District.*

William Case, *Presiding Elder.*

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*Bay Quinte District.**H. Ryan, Presiding Elder.*

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Members, 2909

The last General Conference thought the formation of a Canada Conference too soon. As the General Conference was to sit again next year, the Genesee Conference, supposing that the delegates might now consider the time fully come, arranged that the first meeting of the new Conference should be in the village of Hallowell, in the Prince Edward district, Upper Canada.

The first annual Report of the Genesee Conference Auxiliary Missionary Society, published in 1823, mentions that a number of branch societies were formed, and gives the report of three such societies formed in Canada, viz.: in Ancaster, Stamford, and Niagara. As these were the first in the Province, the brief reports, showing the piety and liberality of the times, claim a right of preservation in these pages. The Secretary of the Ancaster branch writes to the Secretary of the Conference Auxiliary:—

"A Missionary Society having lately been formed in this township, as a branch to your Society, we beg leave to enclose to you,



a copy of the constitution, together with the names of the officers and managers for the present year; as also to say, that the sum of £7 3s., currency, is forwarded to your Treasurer. We assure you that we esteem it a privilege, to contribute to the support of an institution whose object is so noble, and whose Missionaries in this country have been so laborious and successful."

From the branch in the township of Stamford, in which are the celebrated falls of the Niagara river:—

"In calling to mind the state of society, when, thirty years ago, the gospel was first introduced into this country, and comparing it with the present state of improvement, effected by means of your Missionaries, we admire the change, and are persuaded that the labours of your Missionaries will not be lost, nor the aid afforded to Missionary Societies be in vain. Indeed, who can read the accounts of the work of God among the Indians" [the Wyandotts, still under the charge of the Ohio Conference, and accounts of the work were published in the Methodist Magazine, now circulating in Canada] "at Sandusky, and other missionary establishments among the natives of the forest, without ardently desiring to take part in this good work? Our donation, though small (\$22 50c.), is forwarded with our best wishes for the prosperity and extension of your Society."

In the Niagara circuit were two branches, which forwarded the sum of \$47 61c., remarking,—

"In adverting to an event so laudible, and so expedient, as the formation of Missionary Societies in Upper Canada, we cannot but express our delight in the promptitude and zeal, which have been manifested by the people in this part, for the promotion of the Missionary cause. So that if the inhabitants, more than thirty years ago, were first in petitioning" [that is, the Conference of the Methodist Episcopal Church for preachers], "so they are not the last to come forward to aid them in their labours, which have been rendered so essentially beneficial. The institution is with us new. \* \* At a time so auspicious as the present; at a season when almost every religious institution is crowned with abundant success; at a time, especially, when your Missionaries are successfully bearing the cross, not only to the destitute and friendless settlements entirely new, but also to the nations of the forest, the Wyandotts, the Creeks," [in the charge of the South Carolina Conference] "and the Mohawks, we feel that we should be criminal if we did not exert ourselves, in support of so good an undertaking. Indeed, our liberality appears but a reasonable service to aid in meeting the expenses incurred by your Missionaries, while labouring for the moral and religious improvement of the newly formed settlements of this country. We request, therefore, that

your Society will accept our humble offerings, as a tribute of benevolence, of gratitude, and of duty."

The Wyandott Indians had camping places not only on the Sandusky river, in Ohio, and along the western shores of lake Erie, but in the vicinity of Detroit, in Michigan, and in the valley of the Canard river, near the town of Amherstburg, in Upper Canada. The Rev. James B. Finley, missionary to the Wyandotts, sat out on a missionary tour, with three converted Wyandott Indians, from the Sandusky Mission, and crossed the Detroit river two or three days before Christmas, to visit a fragment of the nation on the Canada side. The three Indians first held some meetings with their friends, exhorting them to fly from the wrath to come. December 24th, the missionary discoursed three hours to the Indians, by his interpreter, on the gospel plan of salvation. At the close, twelve Indians were joined in society, and a leader was appointed.

"This" (says Mr. Finley) "was the first Methodist Indian Society formed in the Canadas; and it was a wonder to all who heard of it; but God was in the work, and inspired them to keep up their prayer and class meetings; and I instructed them to go and get the preachers who travelled on that circuit, to whom also I wrote on the subject, to come and take them into their regular work; which they did. But this little class felt that it was a branch of the Sandusky mission; and as many as could, would come over once or twice a year, to our quarterly meetings; and our Indian exhorters would visit them several times in the year, and hold two and three days meeting with them. The work spread, and the class was greatly increased."

The first Indian society was formed in the summer, on the Grand River; but the second was the Wyandott class, on the river Canard. The class was cared for by the preachers on the Thames circuit, and by the next Conference was increased to twenty members.

*Appointments of English Conference.*

JAMES KNOWLAN, *Chairman.*

Quebec,—R. Williams.....	105
Montreal,—J. Knowlan.....	120
Kingston,—J. Hick.....	75
St. Armand's,—John De Putron.....	313
Melbourne,—J. Stinson.....	72

Stanstead,—R. Pope .....	43
Shefford,—M. Lang .....	156
Caldwell's Manor,—H. Pope.....	32
Odell Town, Bentonville and Russel Town,—J. Booth .....	150
Ottawa,—One to be sent.	
Three Rivers,—Ditto.....	15

Members, 1081

1824. Sunday Schools were now common in the old settlements, and were valued and encouraged by all classes of people. Not only did private benevolence contribute to the schools, but the Upper Canada Parliament granted £150, for the "use and encouragement of Sunday Schools," and of "indigent and remote settlements" in the purchase of books and tracts, for "moral and religious instruction." Squeamish politicians might rail at such public charities; but they shewed a love of country in the givers, and the people were not then opposed to such gifts.

The members of the legislature, having heard of the Indians beginning to receive the gospel, and the commencement of schools among them, very considerably extended the benefits of the Common School act, allowing schools for Indian children to share in the public grants.

Books, periodicals, and newspapers, were scantily supplied to, and not much desired by, the people as yet. The country was not old enough to give much encouragement and support to literature. Still, in the Methodist connexion, the Magazine was tolerably well circulated. No less than seventy subscribers were among the friends on the Bay of Quinte circuit alone. Probably in most of the old circuits the Magazine was circulated to some extent. Newspapers were on the increase: nineteen were now published in Canada, and six of them twice a week. Quebec printed 4, (of which one was French, and 1 half French and English,) Montreal had 7, (one French,) Stanstead 1, Brockville 1, Kingston 2, York 2, Niagara 1, Queenston 1. Previous to 1809, there were four only.

The noted company for buying and selling land, called the Canada Company, was now formed in England. The corporation bought up of the Government large tracts of the Clergy and Crown lands, at a trifling price per acre, and sold again,

in small lots, at a large advance. It once owned a vast block called the Huron tract, bordering on lake Huron, comprising four or five of the present counties of Upper Canada. Besides which it had lots or blocks of land in nearly all the frontier townships on the St. Lawrence, the lake Ontario, and lake Erie; also, in the townships bordering the Ottawa river; and in a majority of the interior townships settled or surveyed. Emigration has been promoted by the Company; but had the Government sold lands as low to individuals, emigration would have gone on faster. Besides, the Company, in holding back valuable lands, expecting higher prices, have greatly retarded the improvement of the country.

#### WYANDOTTS.

The Wyandott society on the Canard river, was visited by the Presiding Elder, on his western tour. Says he,—

“When I was there, about the 10th of February, the society consisted of about twenty, and others were under concern. Bros. Jackson and Griffis (on the Thames circuit) preach to them stately, and are much delighted with their Indian society. The change which has taken place with these Indians is manifestly great. Among the converts, is an excellent interpreter, whose whole soul is filled with desire and concern for the salvation of his brethren. Another of some consequence, particularly in his feelings, is among the converts. The following relation will shew the change which has taken place in his feelings and views. The news had scarcely reached Detroit of the conversions on the Canard, when this once consequential native of the forest appeared at lovefeast, at the council house. He at length rose to acknowledge the Saviour of the Gentile, and among other things observed, ‘Once me great man,—*Big,—Captain,—I,—*but all gone now.’”

#### GRAND RIVER.

In the spring of 1824, the first Methodist Indian church was built at Davisville. It was of hewed logs, afforded a comfortable room, and was mostly erected by the Indian converts. Seth Crawford and Peter Jones superintended the building. It served for a day and Sabbath school. Two services were held every Sabbath, with school in the afternoon; and during the week, two other meetings were held. Many Indians were born again in this log chapel.

The Mohawks on the Grand River, after their conversion,

were very anxious to have their children educated. A teacher was at hand, but there was no place to have a school in.

"At first, we knew not what to do for a room, but we were soon provided for in this respect, for an Indian chief" (Thomas Davis, a noble hearted man), "who had been made a happy subject of the late religious awakening, kindly offered his own house for the school, and retired to his log cabin in the woods" [where he spent the autumn and winter]. "The school commenced 17th November, and has been attended by twenty, sometimes twenty-five children, or thirty during the winter."

The trustees of the first Indian school were Augustus Jones, J. Jones, and J. Parker. The regulations of the school were to begin and end with singing and prayer; to enforce decency of manners and cleanliness; and to prohibit improper language and conduct. A few weeks after the school began, the Presiding Elder called to visit it; and gave counsels to parents and children, returning thanks to the chief, Davis, for the use of his house for school and meetings.

"He replied that he was fully paid for what he had done. He had prayed for two years, for religion to take place among them. The Lord had answered prayer, and blessed the people with the gift of his Spirit. I have told our people, said he, that they must set good examples to their children, and learn them to read, pray, and work, for it is a great sin to bring up the children in idleness. He said he was glad we had come among them, and believed the Lord had sent us to help them. He hoped we would continue to preach to them, and teach their children to read."

The day school and a Sabbath school were taught by Seth Crawford, and the children made encouraging progress in knowledge and in piety. An awakening began among the children. The following is the teacher's account:—

"The spirit of awakening and reviving among our Indian friends seemed to abate; which occasioned fears lest some might return to their sinful ways. I mentioned my fears to brother Torry. He said, 'Visit them from house to house, instructing and praying with them! I did so immediately, and found the Spirit of the Lord with us. From this time, the work revived afresh, both among the adult converts and their children

"One afternoon, a lad came to me, saying, 'Will you go to our house? my sister is very bad; they prayed very much for her to-day, but she is no better.' On coming to the place, I found her sitting very sorrowful. I asked if she was sick, she said not, pointed to her heart said mournfully,—'Yogh tagh yo ya ore re gant ho

which is, that her heart was not good, and she felt in trouble. After encouraging her to look to the Lord, we kneeled in prayer. When I had concluded, she began praying with much contrition. But her mourning was soon turned into joy; and she shouted and praised the Lord for the comfort and peace she received. This wrought on the mind of her young brother of nine years, who fell on his knees, and prayed aloud for mercy. Such a season of blessing, we shall long remember.

"Perceiving that the good work was reviving again among us, the shell was blown for a general meeting. Numbers collected; several prayed with fervour and faith; several awakenings took place from this time. At the next meeting, one soul was set at liberty. Brother Torry's visit the ensuing Sabbath was made a great blessing. The word was with power, and the brethren were strengthened, and praised the Lord for his mercy and his love.

"We are not a little encouraged that one of the Indian youth, a Chippeway, begins to exercise his gifts profitably. Peter (for that is his name) lately opened the meeting by a few words, and then prayed. His words were with trembling, but the blessing of the Lord attended. Among others who were awakened at this time, was a lad of eleven years, who began to tremble and weep, and kneeled by his mother for her prayers. The mother was much rejoiced (for Indian mothers feel for the welfare of their children), and she prayed for the blessing of God's mercy on her penitent son. The next morning, the mother said, 'What were your feelings last night, my son?' 'In the meeting, (said he,) I was standing up, looking on while the people were praying. At first, I thought them foolish. Then again, may be they getting ready to die. I am not ready. I have sinned against the Lord. I am wicked. Then I began to tremble, I came to my mother for her prayers.'

"Several children have found peace. Others are seeking. Considerable piety is manifest in the deportment of the children; and they are often seen retiring to the thickets for prayer and praise."

#### NEW SETTLEMENTS.

The mission of the new settlements, west of York, was committed to the care of Thomas Demorest,—who began to travel in 1819, and had now laboured on the St. Lawrence, Yonge Street, Thames, and Lyon's Creek circuits, and who gave the following report of the work:—

"On my arrival at this station, the 19th August. I met with brother R. Heyland, a young preacher, who had been sent on to my help by the Presiding Elder. Immediately, we proceeded to an enlargement of the circuit, by extending our route into the new

townships of Nassigowa, Eramosa, and Caledon. We soon found it necessary to add twelve appointments to the circuit, in order to supply the settlements with preaching. This addition increases the number of preaching places to thirty, which each of us attends once in four weeks, thereby affording an opportunity to the inhabitants of ten townships" [namely, the three mentioned, with Erin, Albion, Esquesing, Chinguacoucy, Toronto, Trafalgar, and Nelson] "to hear preaching once in two weeks. In a circuit of three hundred miles, through new and incomplete settlements, it cannot be expected that we should have in every place large congregations. At one appointment our congregation is made up of two families, seven in number; and to reach them, we rode a considerable distance. But these are all who are found in this part of the township; and these few being very desirous of the means of grace, and more families being expected soon to increase the settlement, we do not consider our visits to these solitary families to be quite lost. To be sure, it is not so agreeable to ride ten or fifteen miles, to visit a few, as we do to visit some English families in Albion. But when, on our arrival, we witness the joy and friendship of the people, and their eagerness to hear the word preached, we are recompensed for our toils. Here females have travelled to preaching three or four miles on foot, through the woods, bearing young children in their arms: so desirous are they of attending the means of grace.

"In Caledon, we have three congregations,—two of Scotch, and one of German, neither of whom are supplied by ministers of their own persuasion. The *Highland* congregation consists of about nine families. They speak the Gaelic, understanding the English but imperfectly. Yet they attend our meetings regularly, having been in the habit of constantly attending public worship in their own country. Custom will render English preaching more and more familiar, and we hope these honest destitute strangers may receive the friendly offers of the Saviour, whom we endeavour to recommend to them in terms as plain and familiar as possible. The *Lowland* congregation consists of about ten families. These understand the English, and are remarkable not only for their careful observance of the Sabbath, and a strict attendance on the hour of preaching, but also for memorising the substance of the sermon, and then repeating it to their families and friends when they return home.

"Besides our regular tours, we have reached out to a settlement about twelve miles from any other inhabitants. This is in the township of Woolwich, on the falls of the Grand River, about one hundred miles from where the river enters into Lake Erie. Four years ago, four families from the city of London commenced this settlement. It now consists of ten families. They never heard a sermon till my visit on 17th December last; and such is the difficulty of road, from this part of the country, that our visits cannot

be very frequent. I was hospitably entertained by the principal persons; and they wished us to visit them as often as we could. The preacher now extending his labours between this and brother Torry's mission will more conveniently visit the settlement, the road being better from that part of the country, [*i. e.* the upper Grand River country, or township of Dumfries and Waterloo.]

"Thus far through the year we have been toiling in this wilderness, and without seeing the abundant fruit of our labours, which we hear of in the missionary stations. On this account we have had painful reflections and depressions of spirit. Then again, we reflect that we have preached the word to hundreds, who otherwise would not have heard a sermon. Four societies have been added to the number of last year. The societies generally are steadfast and persevering, being much united in harmony and love; and a few persons have been converted from the error of their ways. From some late appearances, we hope for better days. The congregations in most places where the townships are well settled, are good, and many fervent prayers are offered that the word may be blessed.

"I have mentioned an additional labourer: his services have been acceptable to the people, and usefully employed. Without such help, it would have been impossible to have attended to the wants of the sheep scattered through the wilderness; and rather than these hungry and destitute souls should not be fed, I would forego the comforts of life willingly. The expenses of the mission this year, should there be anything for us, will be but about one hundred dollars, the people will be able to supply the wants of the additional labourer. And that is all they ought to be called on to do, in settlements so entirely new, the oldest of which is scarcely four years." [Dated Esquesing, head of Lake Ontario, March 20th, 1824.]

#### PERTH.

The state of the work of God in the Perth settlement is learned from the following communication of the preacher, Franklin Metcalf:—

"At the last Genesee Conference I was appointed as a missionary to this new settlement, of which Perth is the principal village. With the assistance of brother Waldron, my worthy colleague, I have formed a four weeks circuit; and notwithstanding our difficulties have been many, and even discouraging, we have succeeded in establishing a society of upwards of one hundred in Perth, and of forming societies in other parts of the circuit. In one neighbourhood, a gracious and powerful work has been wrought, and a society of about forty has been formed, several of whom had been Roman Catholics,



"Among these happy subjects of grace, is an elderly lady of upwards of fourscore years of age. To hear her expressions of gratitude to God for His pardoning mercy is truly delightful and encouraging. May God carry on the gracious work!"

#### GENERAL CONFERENCE.

For some time previous to the General Conference of 1824, many of the preachers and members of the Methodist Episcopal Church were considering and discussing a change in the Government of the church, viz.: the introducing of laymen into the General and Annual Conference. The Annual Conference in 1823 elected their delegates, as for or against the new measure or reform. The Genesee Conference (including the Canada preachers) seem to have been mostly on the side of reform, for, instead of sending the Presiding Elders to the General Conference, as usual, only one was sent (Fitch Reed, the late preacher in York), the other eleven being preachers out of office. Instead of the two Presiding Elders for the two Canada districts, Isaac B. Smith (appointed to Ancaster circuit and York) was chosen in place of William Case, and Wyatt Chamberlain (appointed to Bay of Quinte circuit and Kingston) in the room of Henry Ryan.

Ryan came back from the Conference, vexed that he was not chosen as delegate. Since he was made Presiding Elder in 1810, he had been elected to the General Conferences (except the first, in 1812). Now he was passed by. The reformers passed him by. He became violent against the reformers. All over his great district, from Port Hope Creek to the broad Ottawa river, he sounded an alarm, and declared that if the reformers succeeded, the whole church in the United States and in Canada would be shivered to pieces. While not much liked by the preachers, Ryan was very popular among the people. A violent agitation began, especially in the Bay of Quinte country. To escape the peril of reform, the Canada Methodists were urged to seek a separation from the United States. Captain Breakenridge, a local preacher, living in the vicinity of the Elizabethtown chapel, joined in the agitation, and became a leader with Ryan. The two called conventions, and violently addressed the people. The conventions delegated Ryan and Breakenridge to the General Conference, to

effect a separation. Petitions were numerous signed on the circuits of the Bay of Quinte district, praying the Conference to grant a separation; but on the circuits of the Upper Canada district, the desire for separation was not strong, rather the feeling was against it.

On the 1st of May, the General Conference assembled in the city of Baltimore. The three bishops,—McKendree, George, and Roberts,—were present. Also, two representatives from the English Conference, the Revs. Richard Reece and John Hannah. The two delegates from Canada, appointed by the Genesee Conference, took their seats. The two delegates appointed by the Bay of Quinte conventions appeared, asked for reception, and were refused. A second cause of disappointment and umbrage to the Canadian Presiding Elder. But how could a local preacher be received at all? or a travelling preacher, except appointed by an Annual Conference? Besides, Ryan was violently contending against lay delegation in Canada, and yet brought a layman as a delegate, to begin the system!

The question of lay delegates in the Conference was referred to a committee, with the memorials and petitions for and against the change. After an able and full discussion, a report was adopted and sanctioned by the Conference, to the effect that the change desired was inexpedient.

"1. Because it would create a distinction of interests between the itinerancy and the membership of the church.

"2. Because it presupposes that either the authority of the General Conference 'to make rules and regulations' for the church, or the manner in which this authority has been exercised, is displeasing to the church,—the reverse of which we believe to be true.

"3. Because it would involve a tedious procedure, inconvenient in itself and calculated to agitate the church to her injury.

"4. Because it would give to those districts which are conveniently situated, and could therefore secure the attendance of their delegates, an undue influence in the government of the church."

The separation of the Canada societies and preachers from the United States body, and the formation of an independent church, with a resident bishop, was duly considered, with the petitions and memorials sent. The state of the eastern circuits in Canada was described as "all in a blaze for separation." The opinion of the Canadian delegates was asked. Wyatt

Chamberlain was not personally for separation, but for the sake of peace, both delegates advocated some concession. The Conference decided :—

“ 1. That there shall be a Canada Conference under our superintendency, bounded by the boundary lines of Upper Canada.

“ 2. That a circular shall be addressed to our preachers and members included within the bounds of the Canada Conference, expressive of our zeal for their prosperity, and urging the importance of their maintaining union among themselves.

“ 3. That a respectful representation be made to the British Conference of those points in the late agreement between the two connexions, which have not, on the part of their missionaries, been fulfilled.”

At this Conference two new bishops were chosen, Elijah Hedding and Joshua Soule; and five new Conferences created. And, during the session, the Baltimore Missionary Society held an anniversary. The assembly was very large. The venerable bishop McKendree was in the chair. Two other bishops were present, the two English representatives, the eloquent John Summerfield, and many other eminent ministers, with the missionary to the Wyandotts, James B. Finley. The meeting was of great interest, and added an impetus to the Indian missionary work. The whole amount received by the Missionary Society of the Methodist Episcopal Church from the formation of the Society, April 2nd, 1819, to April 23rd, 1824, was: . 14,176  
Expended . . . . . 11,012

Balance . . . . . 3,704

The entire sum of eleven thousand dollars was spent on missions, excepting \$557.78 $\frac{1}{2}$  for expenses. Canada, in 1821, received \$150; in 1822, the sum of \$200. In 1823, the Genesee Conference received \$296, from which probably the Canada Missions were paid. The General Conference agreed:

“ That the missions among our Indians ought to be prosecuted with increased vigour, laying a proper foundation for facilitating their future conversion in the education of their children; and that, for every missionary station, men should be selected as Missionaries of hardy constitutions, of enterprising spirit, able and willing to labour, to sacrifice all for God and His cause.”

And among the white settlers :

" Let Missionaries be appointed, and fix upon certain places still in the enemy's hands, and where there is rational ground of success, and then by siege or assault, as the case may require, carry, in the name of the Lord, the strong holds of prejudice and sin. When this is done, let it be taken into a regular circuit, and the Missionary be at liberty to pursue a similar course in other places."

On the return of Ryan and his companion from Baltimore, the agitation for separation went on. A large meeting was held at the Elizabethtown chapel, and it was resolved that as the General Conference only permitted a Canadian Conference, and did allow the independence of the Canadian body, they would *break off* from the American church without permission. A Constitution of rules and powers for the new Methodist Church was prepared, read at the meeting, and adopted; with an Address to all the Canadian societies. A local preacher, called James Richardson, acted as secretary to the meeting. The new measure was received with general favour on the Bay of Quinte district; and the proposal was now carried upward to the circuits of the other district. During the months of May, June, July, and August, the people were more concerned about church government, than how the church might become more like her Lord, "without spot, wrinkle, or any such thing." Ryan was a strong and energetic man, and he threw all his strength and energy into the agitation. His aim was to compel the Canada preachers to take an independent position, by the general demands of the people.

Intelligence of the state of things in Canada reached the bishops. It was resolved to attempt to allay the agitation. So bishop George came into Canada on the east, passing up through the Cornwall, Augusta, Bay of Quinte, and Hollowell circuits, preaching among the people, explaining the true state of things, and assuring them that if they desired independence, doubtless, the next General Conference would freely bestow it. The bishop was much esteemed in Canada, and it was remembered that under his sermon at the Elizabethtown Conference the great revival began. The new bishop, Elijah Hedding, accompanied by the old preacher in Canada, Nathan Bangs, came into the Province on the west, and travelled slowly on through the principal circuits, preaching, exhorting, and

advising the people, until they came down to the Hallowell circuit, in which the Conference was to be held. Great success attended the affectionate labours of these three eminent ministers and fathers in the church. The agitation gradually subsided, and by the time of the Conference, there was a general calm.

*Appointments by English Conference.*

JAMES KNOWLAN, *Chairman.*

Quebec,—R. Williams.....	82
Montreal,—H. Pope.....	151
Kingston,—One wanted.....	103
St. Armand's,—One wanted.....	260
Melbourne & Three Rivers,—J. Knowlan, J. Stinson	91
Stanstead,—R. Pope .....	52
Barnston,—One wanted.	
Shefford,—M. Lang .....	162
Caldwell's Manor,—One wanted.....	32
Odell Town, Bentonville, and Russel Town,—J. Booth.....	180
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Members,	1113

## CHAPTER III.

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FROM THE FIRST CANADA CONFERENCE IN 1824,  
UNTIL THE SEPARATION IN 1828.

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## FIRST CANADA CONFERENCE.

AS appointed by the Genesee Conference, the first Conference of the Canada preachers met in the village of Hallowell, August 25th.

The village (now Picton) was in the Township of Hallowell, one of the six in the former district and present county of Prince Edward; which is a peninsula, having many beautiful indentations by the waters of the Bay of Quinte on one side and the lake Ontario on the other, and is one of the richest and finest parts of Upper Canada. Bishop George and bishop Hedding presided over the Conference,—a small one, having only 30 preachers. The Conference was held in the old meeting house, now standing near Picton. William Case, who had travelled as a preacher, 19 years,—the oldest in Upper Canada, except Thomas Madden, who had travelled 20 years,—was elected secretary to the Conference, and James Wilson, sub-secretary.

The usual business was transacted. The session continued for five days. Peace and harmony prevailed. But a general desire existed, that the Canada body should become an independent body, not later than the General Conference of 1828. To prepare the way, a Memorial of the preachers to the several Annual Conferences was prepared, to be laid before them by the presiding bishop. The following is a copy:—

## MEMORIAL FOR INDEPENDENCE.

*To the Bishop and Members of the Annual Conferences of the Methodist Episcopal Church in their several Conferences assembled.*

*The MEMORIAL of the Preachers in Canada, in Conference assembled, at Hallowell, Upper Canada, the 25th August, 1824.*

## RESPECTFULLY SHEWETH :

That petitions to the late General Conference having been forwarded from a numerous body in this country, praying for a separate connexion in Canada—that the General Conference did not think it expedient to grant the prayer of the petitioners, and offered their reasons: at the same time, leaving the petitioners yet to hope for such an event, by saying that “however expedient such a measure may be considered at a future period, the proper time for it has not arrived;” and that the Canada Conference being of opinion, that the plan of becoming a separate body ought, at a future period, to go into effect, they beg leave to submit the same to the deliberate examination of their respective fathers and brethren in the several sister Conferences, with a view to a favourable decision at the next General Conference; and that the reasons which have influenced the Canada Conference in favour of such an establishment are as follows :

1st. The state of society requires it. The first settlers having claimed the protection of His Britannic Majesty in the revolutionary war, were driven from their former possessions to endure great hardships in a remote wilderness. Time, however, and a friendly intercourse, had won down their asperity and prejudice, when the late unhappy war revived their former feelings; affording, what they considered, new and grievous occasion for disgust against their invading neighbours. The prejudices thus excited would probably subside if their ministry were to become residents in this country, as would be the case in the event of becoming a separate body in Canada.

2nd. A separate establishment appears to be expedient and necessary, on account of the insulated and extended situation of the societies in this country from the general superintendency. The national line is marked by a vast sheet of water, stretching the whole length of the Province, either in broad lakes or rapid rivers; so that, in our insulated situation, and the difficulties in passing, it was nearly thirty years, after the introduction of our ministry, before one of our bishops visited this country. Two other bishops lived and died without setting foot in Canada; and if two others, by forced labour, have kindly stepped over, these visits have been few and transitory: consequently, inconveniences have been felt for want of ordinations, and a more particular and immediate oversight of the general superintendency. A superin-

tendent, therefore, to reside in the country, to attend to these important duties, would greatly remedy those inconveniences, and have a most salutary influence upon the cause of religion.

3rd. A separate establishment appears necessary and expedient, on account of existing jealousies, lately awakened by the government of this country. On the arrival of the Missionaries from Europe, efforts were made to establish them in our cities and societies, by raising objections to our ministry as coming from the United States. These objections were urged to the people here, and to the Committee at home; but when the measure proved unsuccessful, and the British Conference refused to sanction the requests made to them from political motives, these objections were then urged against us to the government of this country. Natural as it was, for political characters to listen to alarms on such a subject, some excitements were produced in the minds of men high in the Executive Department, and some events have rather increased than allayed these excitements. To us, therefore, it appears proper to apply for a separation, that by yielding to what might be thought to be the reasonable wishes of the government, we may obviate objections, and remove all suspicions of the purity of our motives in preaching the gospel in this country.

4th To us it appears expedient and necessary, that the Societies here should be set off as a separate body, because that in the event of war between the two nations, the difficulties of intercourse between this country and the United States would render it extremely hazardous, if not totally impracticable, as we are now situated, for the superintendents to discharge their duties in Canada.

5th. To us it appears expedient that the societies here should become a Church, separate from the body in the United States, in order to secure privileges which are of importance for the prosperity of religion here. At present we are not permitted to perform the rights of marriage to our members; nor indeed have we any legal security for one of our numerous Chapels in this Province; and we have been assured that in our present relation we must not expect any extension of privileges. Though we cannot assure ourselves of such advantages by becoming a separate body, yet we can apply for those privileges with more confidence; and we think we have reason to hope that when petitions shall be presented to the government from an independent church in this country, our privileges will be granted and our property secured.

These, brethren, are the reasons which have been presented to our minds, and which appear to us of weight and moment in favour of a separation, and in order to preserve the body of Methodists in this country from the most disastrous of all events—that of divisions among ourselves.



## CANADA MISSIONARY SOCIETY.

In the time of the Conference, August 28th, a Conference Missionary Society was formed, auxiliary to the Missionary Society of the Methodist Episcopal Church. The constitution was in accordance with the parent institution. The first officers appointed were:—

*President*,—Rev. Thomas Whitehead.  
*Vice-President*,—Rev. Thomas Madden.  
*Secretary*,—Rev. John Ryerson.  
*Treasurer*,—Rev. Isaac B. Smith.

The infant society had some branches already established viz.: the Ancaster, Lyons' Creek, Trafalgar, Thorald, Smithville, Salt Fleet (50 mile Creek), Bertie, Long Point, Beverly, and Stamford,—and more would soon grow. The missionary spirit was greater in the west than in the east, as these branches were all in the Niagara country. The total amount received at the Conference from the branches was \$144; of which, the preachers contributed \$15.

*Niagara District.*

Thomas Madden, *Presiding Elder*.

Niagara,—T. Demorest, Wm. Ryerson.....	462
Lyons' Creek,—Isaac B. Smith.....	107
Ancaster,—David Culp.....	343
Long Point,—D. Shepherdson, T. Sovereign.....	292
Westminster,—George Ferguson.....	300
Thames,—J. Jackson, Jos. Messmore.....	321*
St. Clair,—Wm. Griffin.....	
London,—Edmund Stoney.....	255
Dumfries,—Robt. Corson.....	120
Yonge Street and York,—W. H. Williams.....	330
York,—J. Atwood.....	31
New Settlements,—Rowley Heyland.....	162
Grand River,—Alvin Torry.....	100†
Chippewa and Grand River Falls, and new settlements near,—Henry Ryan.....	

Members, 2827

\* Twenty Indians.

† Indians, 56.

*Bay Quinte District.*Wm. Case, *Presiding Elder.*

Smith's Creek,—David Breakenridge, Anson Green..	425
Belleville,—Samuel Belton .....	207
Hallowell,—F. Metcalf, J. Poole .....	519
Bay Quinte,—J. Ryerson, W. Slater .....	517
Augusta,—W. Chamberlain, P. Smith .....	567
Perth,—Ezra Healey .....	231
Rideau,—David Wright .....	337
Cornwall,—Solomon Waldron, John Black .....	400
Ottawa,—George Bissell .....	125

Members, 3328

The formation of a new Conference did not much affect the preachers, as only three ceased to labour in the Province, viz.: John Parker, Joseph Castle, and Charles Wood: the two former continued with the Genesee Conference, and the latter settled on a farm. But six new men joined the new Conference on trial, viz.: Rowley Heyland, Joseph Messmore, Edmund Stoncy, (who had been so useful on the Grand River), George Sovereign, David Breakenridge, jun., and George Bissell; so that there was no lack of labourers.\*

Besides the labourers on the circuits, there were attached to the new Conference five superannuated preachers; four from the Genesee Conference, viz.: Thomas Whitehead, Wm. Brown, James Wilson, Peter Jones, and one was superannuated now, Kenneth M<sup>r</sup>K. Smith. Also Ezra Adams, who began his labours during the war, was now located.

The members of Conference were exhorted by Bishop George to high personal piety; and in order to this, he recommended the first Friday on each month to be observed as a day of fasting and prayer. The preachers received the advice, and agreed to observe the day. A strong feeling against Orange lodges and processions sprung up, about this time, in different parts of the country; and in the Conference, there was a strong feeling against Free Mason institutions, evidenced by the passing of the following resolution:—

*Resolved*,—That this body consider it contrary to the spirit of the Gospel, and the feelings of its members, for any Methodist

\* Anson Green, John Black, and Daniel McMullin commenced their ministry at this conference under the direction of the chairman.

minister to become a member of, or frequent any Masonic lodge; and in order to prevent the evil arising from this source, we Resolve, secondly, That if any travelling minister is known to join or frequent such lodges, he shall be dealt with as in other cases of improper conduct."

#### CIRCULAR TO THE METHODIST SOCIETIES.

To satisfy the members desiring separation from the United States body, and to promote peace and harmony in the societies, the Conference ordered the following circular to be sent to all parts of the work :—

*To the Members of the Methodist Episcopal Church in Upper Canada :*

VERY DEAR BRETHREN,—We, the ministers and preachers who compose the Canada Conference, are desirous, through this medium, to express the ardent desire we feel, that your peace may be established, and that your happiness and prosperity may still continue, and increase more and more.

As it respects the subject of separation, we are happy to state, that the momentous concern is now so adjusted as to give, we hope, general satisfaction. This has been accomplished by a conciliatory plan, judiciously concerted and adopted, to unite the views of the travelling and local ministers in obtaining the object, (*i. e.* a separate connexion in Canada,) through the proper channel. And as our views are now harmonising, we are led to expect, that our beloved brethren on the various circuits in Canada will, with us, cordially unite in this respect, that we may look forward, with humble confidence, for a favourable issue. For a farther explanation of our views, and the measures going into operation, relative to the subject, we refer you to the Presiding Elder of your District.

And now, dear brethren, may the God of peace and truth be with you, and guide you in all your ways; that, in all wisdom and goodness, you may still abound more and more, is the sincere and daily prayer of your devoted servants who are still permitted to labour amongst you in word and doctrine. Brethren, pray for us.

JAMES WILSON, *Sub-Secretary.*

Elder Ryan (as he was usually called) at the Conference appeared satisfied with the arrangements for a future separation. But the appointment of a man so conspicuous to the humble office of missionary to the Grand River falls new settlements was another mortification, to himself and friends. To remain down, quietly, is not so hard to grace and nature; but to come down, and "therewith to be content," is not easy for an ambitious spirit. But as the Presiding Elder had broken

the rules of the church, by sowing dissensions in the societies, he could not retain his high office in the church. Still, his comfort was regarded in the appointment, and his family's, seeing he owned a farm and other property at Chippewa. He began his ministry in 1800, and had travelled in Canada since 1805; had been a laborious and faithful preacher until now, and deserved considerate treatment. Such the bishops withheld not; for his appointment was like settling on his farm, with no great charge, and some remuneration from the missionary fund. However, his lowly situation did not agree with his nature. Dissatisfaction returned. He thought the General Conference would never give independence to the body, and foreign bishops would always have the rule. However, the issue did not come immediately.

#### GRAND RIVER.

During the summer, the work of God still went on. Two Indian youths were recently converted. The custom of the Indians was to meet at sun rise for prayer.

"About sun rise, (says Seth Crawford,) we meet at the school room or chapel for our morning devotions, when all join in singing, and two or three pray. The meeting is then closed, and all retire to their several employments. At a morning meeting lately (August 10th), brother Davis, the aged chief, read prayers in the Mohawk. As we rose to sing, our hearts were much affected with gratitude for the great things the Lord had done for us. The chief was so melted that he could not sing: he was so filled with peace and comfort that he fell on his knees, trembled, wept, and rejoiced. When the tune was ended, we all kneeled down, and the chief prayed extempore. The Spirit rested on the assembly in mighty power, and they glorified God with loud voices. Some were so filled with the blessed Comforter that they could scarcely walk home; and when I retired from the meeting, the old chief was heard in the woods alone, shouting glory and praise to his redeeming God. In all this, I saw nothing of vanity or art, but the effusions of overflowing souls. The tears which flowed, together with the weighty expressions of love and gratitude, evidence the sincerity of their hearts.

"Tuesday and Friday evenings are our stated times for prayer meetings: all who are disposed are invited to pray. Sinners and mourners are especially prayed for. If an Indian is overtaken in a fault, the rest hasten to his relief; and they seldom cease supplication until he is reclaimed from the error of his way. The ardour

manifested on these occasions, I have seldom seen in other societies: so faithful are they in helping one another in the way to heaven; and the answers to prayer which they obtain are powerful and sometimes overwhelming. This was remarkably manifest at a prayer meeting lately. Rather dull in the beginning, but wrestling prayer was succeeded by songs of joy and shouts of praise. When the meeting was over, the Indians were in such a happy state of mind, that they were loath to separate, and continued singing. As I retired to my lodgings, the melodious voices of these happy Indians reverberated through the woods with a solemnity I cannot forget. Surely, thought I, this scripture is fulfilled in my hearing, 'The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as a rose.'

The school was now increased by two chiefs of different tribes, pitching tents near the houses for the purpose of having their children "read the great Book." The pious wife of Captain John, one of the Chippewa chiefs, was also a scholar. The number of members at the chapel was 41, seven of them whites. The Grand River reservation was a strong hold of Satan, for drunkenness and licentiousness, and accompanying sins, among the Indians and whites. The house of a white man was, for many years, the resort for the drunken and abandoned of whites and Indians. Hearing the gospel, he was convicted of sin, and converted to God; and was appointed a class leader to his converted neighbours. He cleared off the loose men and women around him, and opened his house to the worship of God. The converted Indians were often tempted to drink rum and whiskey by keepers of low taverns and stores. Some pious Indians lately went into a store, and were asked to drink, and accepted a glass. They were pressed to drink again, they were "welcome to drink freely what they pleased. A little more, would surely do them no harm." But they declined. Urged still, they asked "Have you Bible?" "Yes, we have Bibles," and shewed some. One of the Indians opened the leaves, and exclaimed, "Oh! much gospel, very good. Much whiskey, no good!" And in this artless way the store-keeper was reproved, and dropped further entreaty.\*

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\* An Indian though uneducated is often shrewd. At a revival meeting, in the western part of Ohio, an intelligent converted Indian chief appeared. He was on business to the Indian Agents, and was curious to see how white people worshipped

In the fall and winter, many of the Mississauga or Chippewa tribe of the Ojebway nation, wandering about the shores of lake Ontario, hearing of their kinsman's great change (Peter Jones), were induced to come up to the Mohawk settlement, and see whether the truth had been told. Thus they were brought under the sound of the gospel; and many were converted and made happy in the Lord.

1825.—The pious teacher, Seth Crawford,—after remaining among the Indians two years, learning the language, instructing the children, and conducting religious meetings,—left the Mohawk settlement, April 6th, for his native home. He had won the esteem and love of the Indians; and they parted with him in sorrow and tears, and, when gone, the young people of the Indians prayed fervently for his safe journey, welfare, and return. The name of Seth Crawford will always be associated with the history of the reformation of the Mohawk and Mississauga tribes on the Grand River in Upper Canada. His living among the Indians, setting an example as well as applying precept, was an important event in the early change of the people from heathenism or formality to the gospel.

A camp meeting was held, on Yonge Street, fourteen miles from York, beginning June 7th and closing on the 10th. The meeting was not numerously attended, from 500 to a thousand, but was rendered very profitable. A weighty discourse at the beginning, from the text, "*Lord, help me,*" made a deep impression. Several discourses were delivered each day, with prayer-meetings in the intermediate time.

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God. The weather was cold, and the frame meeting house had no stove; but iron pots and kettles full of live coals were set in the aisles. On the Sabbath evening, while the people were engaged in praying and singing at the altar, some careless young men came to one of the kettles, laughing and talking, to light cigars. The Indian warming himself, was astonished at such conduct. At last he cried, "Waugh!" adding, "These young men bad too much,—these young men bad too much. These young men have not been blessed with good preachers; or they would not be bad too much." He then spoke to the company around the fire, explaining what he meant by good preachers. "Some men," said he, "preach with all their heart;" putting his right hand at the beginning of his left, meaning that they were wholly given up to the business. "Then the people will be good." "Some men," said he, moving his right hand to the middle of his left, "only preach with half their hearts; they do some good." He then moved his right hand to the middle of his left middle finger, continuing his apt measurement, and cried "mighty little!" He then moved his hand to the end of his fingers, paused for nearly a minute, collecting his breath, when he blew a tremendous puff, and cried out, "It's all wind!"

Above sixty persons professed a change of heart, as the result of the meeting, and many more appeared awakened and penitent.

#### THE MISSISSAUGAS.

Another camp meeting was commenced at Mount Pleasant, five miles from the Grand River, June 24th,—principally noted for promoting the work of God among the Mississauga Indians. The day before, a party of Indians, with Peter Jones, went to the ground, and set up the tents, on one side of the encampment. The whites had the other side. The next morning, about 100 Indians, men and women, were on the ground, and in time for the first service; about 50 were professors of religion. On Sunday, Thomas Davis, the Mohawk chief, addressed the Indians in their own language. With eyes filled with tears, and an elegance of gesture natural to the children of the forest, he held the attention of all. Among many other things, he told his poor brethren, that when their moccasins were worn out, God would send them more; that if their corn was poor, He would provide; and that, after toil and hunting were over, He would take them to heaven,—provided they continued faithful to the Heavenly Father. He was followed by Peter Jones,—who had for some months engaged in speaking publicly to his people. First, he spoke to the Indians, in the Chippewa tongue. Then he addressed the whole assembly in English. He said that he was converted about two years before, at a camp meeting. With a heart overflowing with gratitude, he thanked the white people, and the Methodists in particular, for sending the Gospel to the Indians, delivering so many from heathenism and intemperance. He said that sixty Indians had been converted and could testify the forgiveness of sins, through the merits of Christ. If they would continue their efforts, among the Indians, all the tribes would soon be brought to the knowledge of God. He added, that the prayer in which the Indian converts shewed the greatest earnestness was, that the Lord would keep them from *drinking whiskey*. He entreated the whites still to pray for the Lord to pour out the Spirit upon the Indians. The address from an old chief and an Indian youth, with the sight of so many christian Indians, made a powerful

impression on the large congregation, in favour of helping the Indian race. Fourteen natives were converted at the camp meeting,—some Mohawk, most of them Mississaugas.

It was remarkable, before, at and after the camp meeting, that the Mississaugas were so easily persuaded to receive the Gospel, as they were wholly pagan, in all respects, and the most beastly, drunken, dirty natives in the country,—the very lowest among the low. Yet, when they heard the word of God, they believed at once; and some were brought to an awakened state as sinners, by the first discourse. Some were convinced and converted at the same meeting. After the camp meeting, conversions were frequent, times of refreshing continued, and the pious Indians (said the missionary) “appeared as happy as they could live.”

Conversion among the Indians wrought outwardly, as among the whites; Jacob, a Mohawk, was an instance. He was a man of good disposition, and amiable manners; industrious in farming, and comfortable in his home; and seldom allowed himself in intoxication. He was thought to be good and happy, and so he thought too, until he heard the gospel in power. He was convinced of his sin, and sought the Saviour. He found peace at the camp meeting, and returned home a happy christian; and soon after his wife and two daughters were converted. He was no longer indifferent to the degradation and sins of his people, but he went from cabin to cabin, saying, “O, my brethren, do not these abominable things. The Great Spirit is angry. You must die. Now consider where the wicked man must go.” Jacob urged the new birth, and told his people. “We must be born new men. Our hearts new. His spirit makes us new heart. Then, oh, much peace, much joy.” He was now importunate for a school in his part of the reservation.

Another instance is an Indian who was so given to drunkenness, that he would part with any thing for whiskey. He once offered to sell his only bullock, and because the person would not purchase, in a rage he attempted to destroy the animal. Another time he had sold all the clothes of any worth, and now stole the seed corn which his wife had put away, for planting in the spring; for the care of the cabin, and the labour of the field too, devolved on the squaws. He



offered the corn for whiskey; but the seed was purchased by a friend and returned to the poor woman. When intoxicated, he was very quarrelsome, and often returned home naked, bruised and scarred in a shocking manner, like the man possessed of an unclean spirit, and coming from the tombs. (Mark v. 2.) But, what a change! He is kind to his family, lives a life of prayer, "clothed in his right mind, and sitting at the feet of Jesus," in his ordinances. He is industrious, and anxious to provide for his family. The gospel to the Indian is especially the "promise of the life that now is," and a true inward religion bears fruit outwardly in an Indian as well as a white.

The Missisauugas had never been used to settled work. Hunting and fishing were their delight and their living. A good number were now collected about the chapel and school. What should these new Christians do for their support? They were inclined to settle, and till land, and rove as little as possible. The Mohawk chief lent them some ground. In the spring, Peter Jones, with the men of his tribe, set about clearing the land, enclosing, ploughing, and planting it. The men were awkward in their first attempts, but they succeeded in putting in some fields of corn and potatoes. After the camp meeting, the men engaged in hoeing. July 1st, the crop, though injured by the frost, looked well, and a good harvest was in prospect. And this was the first essay at farming by the Missisauuga Indians in Canada. The Indian society was now increased to 70 members.

#### THE PRESENTS AT THE CREDIT RIVER.

The Missisauugas received notice from the Indian agent, to repair to the Credit to receive the usual annual presents and payments, for surrendering their lands. July 4th to the 6th, the people were employed in getting themselves ready. They were two days in travelling, and arrived at the Credit by the sunset of the 8th, and pitched their wigwams. Peter Jones held a prayer meeting in the evening with them. The next day, he waited on the agent, Colonel Givens, in York. On the Sabbath, the Indians went about three miles to hear D.

Culp preach. At three o'clock, Peter Jones preached by the river Credit, to about 300 people, whites and Indians, first in Indian and then in English. The power of the Lord came upon some of the Indians, and they fell to the ground, some rejoicing, and some crying for pardon. To close up the day, a class meeting was held among the Indians before sunset; and thus these poor Indians spent the Lord's day, who a few months ago, were wandering the woods, and knew not one day from another. On Monday, some of the Indians went to the mouth of the river, to fish, and caught 40 salmon. A letter came from the Indian agent, requesting the Indians to come on to the Humber river, twelve miles from the Credit, and receive their payments and presents on Wednesday. On Tuesday, the tribe moved on to the Humber, fixed their wigwams, and assembled for prayers at sunset. Peter Jones exhorted on a pile of stones. Some pagan Indians mocked and others appeared affected. The next morning, a boat arrived from York, with the load of goods for the Indians. The heathen companies of the Missisaugas from around lake Ontario were collected together, as well as the Christians from the Grand River. Colonel Givens and some military officers soon after arrived. At noon the Rev. Dr. Strachan and his wife, with several gentlemen, came up from York, to see the Christian Indians. He requested Peter Jones to assemble the children, that he might hear them read and sing. While they were cutting and dividing the goods, some of the children read and sung two hymns in the open air. After the dividing was over, all the Christian Indians assembled before the Church of England minister, and a member of the Government, who heard two read in the Testament and others in a plain school book. He then expressed his happiness in seeing them so changed, advised them to settle on their land at the Credit, build a village, and said that the Government would willingly assist. He then prayed with these poor natives of the woods. The Indians consulted together, and unanimously agreed to take the advice given, and settle on the Credit the next spring. Thus originated the settlement of the Missisaugas on the river Credit,—so noted in the history of the Indian missions, and kept up for so many years after.

A custom prevailed at the annual meeting of the Indian

tribes, of the agent's giving a few gallons of spirits, not with any bad design, but to express good will to the natives. The custom had produced bad effects; for the natives tasting of the liquor would continue drinking, and some would even spend all they received in whiskey, before they arrived home. A check was now put upon the practice. The Christian men had all agreed not to take the *fire water*, as these strong fiery spirits were very expressively called by the Indians, and begged the agent not to offer them to any of the Indians. He kindly hearkened to their request, and ventured to forbid the opening of the kegs of spirits; and for the first time, perhaps, the kegs were carried away from an Indian camp untasted and unopened. Thus the gospel had stopped an evil custom, and the Christian Indians were never offered ardent spirit by the government agents afterwards.

After the presents were received, the Christian Indians prepared for home, and a large number of the pagan Indians, accompanied them, to the Grand River, to see and hear the great things spoken of,—many of whom were already awakened and seeking the Lord. The party was three days journeying, having prayer meetings as they passed along, and safely arrived on Sunday morning, at the chapel. The next Sunday, July 31st, Alvin Torry commenced service at 10 o'clock, Peter Jones interpreted. The house was crowded, with the old worshippers, and the strangers from the recent meeting at the Humber. The word of the Lord was with power. It was the greatest day yet among the Indians. Forty-five were publicly baptized, in the Christian faith, and gave themselves to the Lord and to his church. Hereby the society was increased to 101, viz.: Mohawks, 27; Ojebways, or as they were commonly called Missisaugas, 68; whites 6. In the afternoon, there were 60 Indian children in the Sunday school.

The missionary, Mr. Torry, expressed the opinion that natives were essential to the carrying on of the Indian work, or white men after learning the language. And he rejoiced in such a helper as Peter Jones, whose knowledge of the manners and language of his people, and his own habits of life, fitted him already as a missionary. "He is a youth," said he, "of much promise to his nation, and the church, and whose labours are a continual blessing to his people."

## THE MUNCEY INDIANS.

Knowing that there were Indians of the Muncey nation with some Chippeways, living in the valley of the river Thames, Alvin Torry agreed with Peter Jones to visit the people, in order to introduce the gospel, as among the Mohawks and Mississaugas. After one of the greatest meetings yet witnessed, on account of the power of God among the Indians,—causing a shout of Hallelujah! and glory, glory! by all the people,—on the morrow, Monday, May 23rd, the two happy labourers for the gospel began the journey to the Thames.

The river Thames has its source in the wilderness between the Grand River and lake Huron. It runs in a south-west course, emptying into lake St. Clair. Several bodies of Indians dwelt on this river. One, in the township of Oxford, is the Moravian Indians, so called from a Moravian missionary dwelling among them. Twenty miles up the river, in the township of Delaware, lived a remnant of the Delawares, called Munceys. And there was a village of Chippeways between the Munceys and the Moravians, called the lower Munceytown, seven miles from the former, and thirteen miles from the latter. These Indians were a remnant of the Delawares, taught by David Brainard and some Moravian missionaries in the United States, and sought in 1792 an asylum on the Thames.

The first who felt a Christian interest for these Indians was a young school teacher, named John Carey. He came in from Schoharie, New York state, and was teaching a school on Talbott's street, in Westminster, a township adjoining Delaware on the east. He had frequently seen these Indians from the Thames pass the school; and at times they would encamp near it. He pitied their spiritual ignorance and their poverty. He thought he would try to do them good, by instructing their children. In December, 1824, with a friend, he travelled seven miles through the woods, and found the dwelling of George Turkey, the principal chief. He was not at home; but his family shewed hospitality to their visitors, and appeared capable of improvement. He was encouraged to repeat his visit, April 3rd; but now none were at home. He spent the

night, a cold Sabbath night, in a poor wigwam alone, without fire or food. On the 15th he made another visit; and again the wigwams were all empty. But on his fourth visit, April 25th, he found the Indians at home. He now requested to know if they would be willing to have their children instructed; and offered to become their teacher. He asked no recompence, offering to teach at his own expense. Some appeared friendly, and others indifferent, to the proposal. A council of all the chiefs was called; and the teacher was allowed to be present. They threw themselves on the grass, and talked in their own tongue two hours. At last, chief Westbrook arose, and told him that they were divided in opinion; some wished the children to follow their forefathers, but himself and others wished their children to learn to read. The pious, disinterested young man, now 24 years of age, resolved to make a trial, and appointed a time to begin the school.

On the 2nd of May, John Carey sent a letter, dated from Munceytown, to Mr. Torry, speaking of what he had done, the situation of the Indians, and desired a visit from him with Peter Jones. He said that the Muncey system of morality and religion was very dark and sensual; a mixture of Roman Catholicism, paganism, and some correct notions—remains of the labours of the pious Brainard, who laboured among the Delawares, on the Susquehannah river, in the present state of New York, about eighty years before. Heaven, for instance, was a place for the good, where there was plenty of clothes, food, and other good things.

So Mr. Torry and Peter Jones came on to Dumfries, where they held a meeting. May 24th, they rode on, came to Oxford, and A. Torry again preached. On 26th, they came to Westminster, and held a meeting, when both exhorted: a dull meeting. On 27th, they travelled on foot, through the woods, for Munceytown, having a guide, and found John Carey in good spirits, with a school of eight children. From the Grand River mission, the distance was about 70 miles. They came to George Turkey's, and explained the object of the visit. After singing and praying with the chief's family, he shewed them another hut, with blankets and boards to sleep upon. May 28th, they travelled on to the lower Muncey village. Many talked the Ojebway, and therefore understood Peter Jones. The people

of the encampment were about 200 souls. May 29th, a meeting was held, about 50 collected together, to hear the first Christian discourse to them. Another encampment, eight miles down the river from the lower Muncey, was visited. Here the guide caught a fish, on which the three supped, and then laid down on some boards, without any blankets. May 30th, a general council was held, to consider the proposals of preaching and schools. When the chiefs were told that the use of ardent spirits was an injury, they agreed to it; but said, "Whiskey comes from the white man. When we have any thing to sell, whiskey is the first thing the white man offers." The reply was, that bad men tempted with whiskey, not good white men. The chiefs objected, "that the Moravians preached to the Indians, many years ago, on the other side of lake Erie, and when many Indians had become Christians, the Moravians contrived to have these Indians confined in a house, when they were all murdered or burnt up." The reply was, that not the Moravian missionaries, but a band of wicked whites, 160 in number, formed a design, in 1782, of cutting off all the Moravian Indians at Muskingum, whither they had gone from Sandusky, to obtain provisions. Colonel Gibson, at Pittsburgh, sent a messenger to warn the Indians, but he arrived after the massacre. The blood thirsty whites bound and murdered in cold blood 96 of these Delewares, of whom 34 were children. A party of Indians and English, however, fell upon the white savages, and the greater part was slain. When the chiefs were told that the Great Spirit had sent these visitors, to shew them the way of salvation, they replied that "the Great Spirit had sent *them* prophets, who said they must live as their fathers had done." They were told that the Great Spirit had given the whites the great Book, and had not given them the great Book. To this they could make no reply. But they promised to consider the matter; and the missionaries promised soon to return. After spending five days in the wilderness, with the Thames Indians, with little sleep or food, and travelling 60 miles on foot, the minister and the Indian exhorter, with the guide, returned to Westminster, leaving John Carey engaged in the school in the upper village.

## SECOND VISIT TO THE MUNCEYS.

Feeling an anxiety about the new school in Munceytown, and the effect of the first visit on the Thames Indians, in regard to the gospel, Alvin Torry resolved to visit them again before the Conference. To make the visit acceptable as possible, and to employ the ardour of some of the new converts at the mission house, he invited five young men to go to the Thames with Peter Jones. This was the first missionary company of Indians, under a zealous and prudent leader. They left on the 23rd August, and arrived at George Turkey's, on the Thames, on the evening of the 25th. Here they found John Carey, who informed them that he had in school 18 children, and that the Indians were very friendly. On the 27th, they visited Tumeko's camp, eight miles from the lower Muncey, and were kindly received by the old chief. But they were preparing for a great *pow wow* or dance, with offering of meat, soup, and whiskey to their gods, and refused to receive the offer of the gospel and schools. The chief said the Great Spirit liked their way of worship, and he accepted also the worship of the *Hats* (white men). On the 29th, they went back to the lower Muncey; but the men were preparing for a great hunt, in order for a feast shortly to be made. They then returned to George Turkey's: a work of grace was begun in his family. Two of Peter Jones' company offered to visit a tribe of Chippeways, on the head waters of the river Sauble, which runs into lake Huron. The tribe lived about 20 miles from Munceytown, nearly north.

Sept. 1st, Mr. Torry arrived at Turkey's. In the evening they all went to the lower Muncey, where was to be the great annual feast of the offerings of the first fruits of the earth. It was thus described by P. Jones:—

"They brought a little of all that they raised, such as Indian corn, potatoes, pumpkins, beans, melons, and squashes, together with twelve deer. The Indian women were busily engaged cooking their provisions. Previous to the commencement of their exercises, they invited us strangers into a long Pagan Temple, prepared for such purposes. There is a door at each end, one opening to the east and the other to the west. On entering, we

observed all the Indians seated on the ground round two fires. In the centre of the temple was a large post, round which was suspended a number of deer skins and wampum. I was also informed that wampum is kept buried at the foot of this post. Near the post sat two Indian singers, each with a large bundle of undressed deer skins, which served as drums. There were two young men appointed to watch the doors and keep the fires burning. The doors being closed, the young men brought each of them an armful of hemlock boughs, which being thrown on the fires, smothered them and caused a great smoke, in order that the smoke might fill every corner of the temple. Each man waved his blanket over the fire. This was done with the idea of purifying the temple and driving out the evil spirits. After the smoke subsided, an old Chief rose up, who was the master of the ceremony, with a turtle shell in his hand, which he began to rattle; he then delivered a speech to the people, telling them the object of their meeting, that they had come together to thank the Great Spirit for the growth and ripening of their corn, &c. When he finished his speech he began to dance, sing, and rattle the shell—the two singers sang with him, beating on their skins; when he took his seat he handed the shell to the next person, who performed in the same way. Thus it went on from one to the other all night. The purport of their speeches was recounting the mercies of the Great Spirit to them during the past year, and telling any remarkable dreams they had had. In the course of the night a number of them went out at the west door, making a wailing noise to the moon; they came in again at the east door. In the morning the meat and soup were divided amongst the people. These feasts often last several days. No drinking or improper conduct is allowed; the utmost solemnity prevails."

The young men from the river Sauble reported, that they found the Indians not much addicted to drunkenness, and very attentive to what was said about Christianity. They asked many questions, and said they would send some to the Grand River, to learn more. Some appeared to be touched with what they now heard, and said, "We will come to the Grand River, and pray," which signified they would become Christians, and worship God.

By the exertions of John Carey, and the influence of the Presiding Elder, and the Westminster and Thames preachers, a sum had been collected from the white inhabitants for a house for meetings and schools, at the upper Muncey. Chief Westbrook went down to Detroit, in his canoc, a distance of 120 miles for nails for the building. The affairs of the mission on



the Thames were encouraging: a school was established, a meeting house was soon to begin, a pious teacher and exhorter resided among the Indians, a few in the upper and lower Muncey were well inclined to Christianity; and a commencement was made on the river Sauble.

The five young men from the Grand River behaved in their new sphere with great propriety: were very zealous for the salvation of their countrymen; and their behaviour as Christians made a favourable impression on the pagan Indians. Alvin Torry's plan of sending natives out into the wilderness to bring in the natives to the gospel, met the approbation of all the preachers, was followed for many years, and with great results. It is strange the plan was ever lost sight of.

The principal chiefs of the pagan Indians in the two Muncey villages, and in Tumeko's camp, opposed the offer of Christianity on these grounds: "The whites are Christians, and yet they are no better than we. They lie, cheat, get drunk, swear. They have injured the poor Indians. By various pretences, they have cheated us out of our lands. We will retire to the western Indians. We will have nothing to do with the whites or their religion." However, their opposition by degrees gave way on the admission that such whites were no more christians than the heathen. As soon as the Indians were assisted to classify the whites into bad and good, the way of the gospel began to be prepared.

The visit was of advantage to the six Indian youths. In going to the Thames and returning, they were hospitably entertained by the Methodist people, and shewed great kindness. They mixed in social and public worship with the Methodists, in passing through the Dumfries and Westminster circuits, and saw the industry and home comforts of the white inhabitants. They were determined still more to hold fast to the good white Christian's religion, and to seek a settled life in order to enjoy some of the same comforts.

#### THE CONFERENCE.

The second session of the Canada Conference was held in the township of Saltfleet, in a new church on the Fifty-Mile-Creek. The first inhabitants of the head of the lake, instead

of giving the streams names after persons or things, called the creeks according to the distances they ran. In the township of Niagara are the four and eight mile Creeks; in Louth, the 18 mile Creek; in Trafalgar, the 12 and 16 mile Creek. Bishop Hedding came a second time into Canada, and took the chair of the Conference, September 14th.

The business of the meeting was of the ordinary description, and nothing of particular note was transacted. Six young men were received on trial, viz.: James Richardson, Timothy Martin, Egerton Ryerson, Daniel McMullen, John Black, and Anson Green. The only preacher who located was David Culp, who began in the time of the war, and had travelled a few years. The superannuated preachers were the same as last year, with the addition of Henry Ryan,—who after so many years useful toil in the gospel field,—was now laid aside; and James Willson resumed his labours. There was an increase in the membership of 683 whites and 48 Indians. The list of circuits had some change. In the Niagara district, a new circuit was taken out of the Niagara and called the Fort George and Queenston. The Niagara circuit received instead several appointments from the Grand River mission, especially the Cansborough settlement,—in which a powerful revival of religion began in the winter of 1823–4, and was continuing, making a great change in the settlement. A society of thirty members was raised, and a chapel of 30 by 36 feet, with a prosperous Sabbath school. The “new settlements” were no longer a mission, but a circuit, which was called after the township of Toronto. In the Bay of Quinte district, Kingston is named with the Bay of Quinte circuit. Smith’s Creek circuit is named after the village of Cobourg, and Rice Lake is taken on the list. A mission is now begun in the new settlements between the Mississippi and Ottawa rivers.

#### YOUNG PREACHERS’ STUDIES.

The Conference took into consideration “the want of intellectual improvement among our young preachers generally,”—meaning the six now taken on trial, the six of last year, and the six now received into full connexion (named, William

Ryerson, Robert Corson, William Griffis, Jacob Poole, David Wright, Solomon Waldron),—and believed that these “our young men should have more advantages for the improvement of their minds, in order to meet the wants of society, now improving in literary acquirements.” Resolved, therefore, that the “Presiding Elders, and other of our senior brethren, be requested to pay special attention to this matter; taking the oversight of, and affording to, our young men all the aid in their power for the attainment of this object.” What aid the senior brethren could give, must have been only in the way of advice concerning study, and in the recommendation of particular books. Still, the young men of those days were not left without a Conference course of study. Indeed, for admission into full connexion, it was “indispensably necessary” to be well acquainted with the following books:—

Wesley's Sermons, Fletchers Checks, Clarke and Benson's Commentaries, Watt's Logic, Mosheim and Milner's Church Histories, Murrays' English Grammar, and Morse's Geography.

Further, the young men were recommended to peruse, as “useful and ornamental” study, the following variety:—

Wesley's Natural Philosophy.  
 Goldsmith's Rome, Greece, and England.  
 Rollin's Ancient History.  
 Prideaux and Shuckford's Connections of the Old and New Testaments.  
 Clarke's Chronological Tables in his Commentary.  
 British Nepos.  
 Milton's Paradise Lost.  
 Young's Night Thoughts.  
 Cowper's Poems.  
 Biographies of Wesley, Fletcher, Coke, Bramwell, and Francis Xavier.

A person knowing these works must acknowledge that a better selection could not be made, for young preachers with half an education in English learning and with a measure of divinity not half full, yet with a heart overflowing with love to God and man. The young men taken out into the itinerant work were, from the beginning, mostly of this character and qualification. In the knowledge of the human disease, none were better; and in the application of the remedy, none

could exceed them, as the multitudes of gospel cures testified. But, in the manner of preaching, some knew better the rhetorical rules of public discourse, and were more polished and correct; and in the matter of preaching, some were better versed in the details and smaller duties of the Christian economy, and more apt in learned illustrations. To use a figure: the young (and sometimes the older) preachers were admirable in laying the foundation and raising the building; but others excelled more in the interior work. If the young men mastered the subjects of the appointed catalogue, with their long horseback rides and walks, and their twenty-five or thirty appointments a month, they could not be very deficient in mental improvement, or unfit to meet the wants and wishes of the congregations.

#### SUPERANNUATED PREACHERS.

A resolution was passed at the Conference for the assistance of the superannuated preachers. They received a small share of the Chartered Fund, probably, but the income from it was small, and there were now 83 superannuated men, in the Conferences of the Methodist Episcopal Church, to share it. Each Conference had to provide its own fund besides. The Canada Conference had not yet done so. But they gave the six superannuated preachers liberty "to make collections in all places where they may labour," but "must account for the same, together with all which they may receive in consideration of their services." As the permission was merely for the old preachers to beg for themselves, it is very unlikely many collections were made.

#### FIRST MISSIONARY REPORT.

The Canada Auxiliary Missionary Society, held a meeting during the Conference, Thomas Davis the Mohawk chief, and Peter Jones, the Chippeway chief, addressed the meeting,—the first missionary addresses from Indians in the Province. As the first report of the Missionary Society, and drawn up with ability and interest, though long, it may be here appended for preservation :—

The managers, in presenting their first annual report to the society and the public, beg leave to call their attention to the fields of labour for their missionaries, and the prospects which lie before them of probable usefulness, as well as to exhibit the state of their financial concerns.

The fields of labour in this country which are presented to the attention of the society, and which are now open to the labour of our missionaries, are the newly settled townships and the Indian tribes.

The new townships which have been surveyed and opened for location since the late war, form a line of settlements, in the rear of the old settlements, the whole length of the province—a length of about 600 miles. To these new townships are thronging thousands from Europe and the older parts of America, who in most places would be without the means of grace, were it not for the labours of the itinerant ministry; nor can it be expected that any adequate supply can be afforded by any other means,—such is the scattered state of the population, and insulated as they are by vacant lands. It is to these new townships and destitute settlements that our missionaries are to continue to direct their attention, that the voice of grace with the sound of the axe may be heard, and that log cabins and chapels of devotion may continue to rise up together.

The missionary ground which has heretofore been occupied by our missionaries, were the new settlements on the river Rideau, and the newly settled townships at the head of lake Ontario. These are now embraced in the Perth and Toronto circuits, and supplied by the labours of the circuit preachers, the inhabitants being at length both able and willing to support the expenses of regular circuits. By the labours of the late missionaries these circuits have been organized,—order in society much promoted,—the altar of devotion erected in many families, and many sinners converted from the error of their ways, and thus added to the church of Christ. The duty of the missionaries, and the services which they are expected to perform, are to labour daily for the welfare of their flocks, by preaching the word in every destitute settlement; to distribute the Holy Scriptures to the destitute; to exhort to peace and the support of the civil authorities; to encourage the establishment of Sabbath schools; to recommend economy, decency, and industry; to press the worship of God in every family; to visit the sick and assist the poor; to administer the ordinances; to labour for and suffer with their flocks; and to do all in their power to bring sinners to repentance, and thereby endeavour to extend the interests of the Redeemer's kingdom.

*Improvement of the condition of the Indian Tribes.*

Of the natives there are two bodies which present themselves more especially to the benevolent consideration of the Christian public, viz.: the Six Nations, and the tribes of the great Chippewa nation.

The Mohawks are the most leading tribe of the Six Nations, having been rendered more intelligent by some advantages of education. By British liberality, schools have been kept up in the Mohawk for many years,—by which means principally several have been matured to a state of intelligence and genius sufficient to prove that the native mind is capable of virtues and excellencies the most refined. These remain monuments of real greatness amid the depravity of a great part of the nation, who, by the destructive use of ardent spirits, are hurried on to the dreadful precipice which threatens their utter extinction. Nothing, in our opinion, can rescue this people but the power of the gospel.

That the truths and power of grace are capable of producing great alterations, we have evident examples at the Grand River,—some of the most dissipated of that nation having been changed from confirmed habits of drunkenness and irreligion, to habits of sobriety, and to a virtuous and pious deportment, worthy indeed of Christians of more enlightened communities. At the mission house on the Grand River, there are about thirty Mohawks, who adorn the gospel of their profession; among these is a chief of considerable distinction, who is much devoted and takes a deep interest in the welfare of the society and of the schools.

The Chippewa nation, in its various tribes, is by far the most numerous. They spread out the whole length of the province, extending also far to the north. "Their tongue is said to be the most prevailing, and is held in such esteem that the chiefs in every tribe must speak it in general councils;" and that, with a knowledge of this tongue, the traveller may pass through to the Western ocean, conversing with every nation. The Missisagahs, once a powerful tribe of the Chippewas, have been much reduced by former wars, and in later times by the use of ardent spirits. Such a thirst have they for the taste of spirits, that they have been known to barter the most valuable of their presents for a small quantity; and not unfrequently have they continued their drunken revels till their whole property was expended. In this state they are frequently exposed to sufferings and death by the waters and frosts; and to this cause principally may be attributed their present degraded and wasted state. Their religion, too, is another proof of the benighted state of their minds. Among their sacrifices are dogs; their offerings are made to the sun and the moon; and when influenced by apprehensions of danger, they have been known to pay their worship to the evil spirit, in order to induce him to do

them no harm. Their views of a future state are altogether sensual, for they appear to have no higher idea of happiness than plenty of game and pleasant huntings. Thus do these unhappy people appear to be entirely without God and without hope in the world. Their wandering state and manner of life have been supposed to be insurmountable obstacles in the way to their conversion : for they are every where at home,—seldom long in one place,—never erecting any permanent habitations ; but residing in temporary huts, covered with matted flags, or with barks from the trunks of trees. For such a people, then, where is there any foundation for hope ? “ Can these dry bones ever live ? ” Yes, verily,—for he that made them, can he not redeem them ? Is there any tribe of all the nations for whom the Saviour did not die ? and did not our Saviour command that the gospel of his grace and mercy should be preached to every creature ? By how much the farther these pagans have wandered from the true God, by so much the more is the power of the gospel manifested, and the riches of his grace exalted in their conversion. Of the degraded Mississaugas, more than sixty during the past year have embraced the gospel : and such have been the changes wrought in their feelings and manners, as to be matter of astonishment to all who knew them, and of especial encouragement for the society to persevere in their labours.

Native schools for the improvement of the mind must be considered of importance, whether for the purposes of civilization, or to fix more permanently in the mind the principles of Christianity. Where this has been already received, and even where strong religious feelings are experienced, “ line upon line, and precept upon precept,” are necessary. A knowledge of reading, then, will greatly aid in such a course of instruction. By opening the Bible and whole libraries to the astonished minds of the native disciples,—thereby unfolding the works of the Creator,—the plan of redemption through the Saviour, and the wonders of his love,—it will prepare them for teaching these great things to their friends and neighbours. To the schools, then, and the revivals of grace, we must look for native ministers, who may hereafter preach to the surrounding nations of their red brethren “ the unsearchable riches of Christ.”

The natives themselves perceive the importance of education,—especially wherever religious awakenings have commenced : immediately they solicit schools for the instruction of their children. It is now about two years since a school was commenced at the Upper Mokawk, where from 25 to 30 children have been taught to read in English. During the same time a Sabbath school has been kept up, and well attended. Through the summer both schools have been prosperous,—the Sabbath school on some occasions consisting of about sixty youths and children. The improvement of the school has been considerable, and some of the scholars give

indications of superior capacity. To brothers Crawford and Johnson is due the gratitude of the society for their assiduity and perseverance as teachers in the school.

The house at this station was erected for the double purpose of schools and meetings; and is of hewed oak, neatly plastered, and made comfortable by a stove for winter. It was built partly by the labour of the natives, but mostly by liberal donations of benevolent individuals in the adjacent settlements. Before the house was erected, no room could be obtained for the school till an aged chief (lately converted) offered his own house for the purpose, and retired to a cabin in the woods.

At this station about 100 adults of the Missisangahs have their tents erected, with a view to afford to their children the advantages of education,—the principal chief of the tribe setting a suitable example by encouraging his young wife to attend the school. A strong and increasing desire is waked up in the youth for learning to read; the following is an example:—A few months since, a lad of about seventeen, having heard of a school at the Grand River, and prompted by a desire for education, set off on a journey of one hundred miles to visit the place where Indians are taught to read. Being hospitably received by the Indian brethren, he entered the school, and is now making proficiency in his studies;—and what is farther encouraging, he appears to have experienced a change, and begins to improve his gifts by prayer in his native tongue.

Among the Muncey Indians, a tribe of the Delawares on the river Thames, a school was opened in the month of May last. Its commencement was discouraging, and was attended with circumstances of an unpromising nature, among which was the reluctance of some of the chiefs to consent to the school. Had the pious youth who commenced the undertaking, possessed less enterprise and perseverance, the attempt would probably have failed, and thereby much good been prevented. After several visits, and much labour, he at length succeeded in getting a school of seven children. The school has since become more popular, for on the first of the present month it consisted of fifteen scholars. Through the exertions of the preachers, and the liberality of friends in the Westminster and Thames circuits, materials have been procured for erecting here a convenient building for schools and meetings. In two other places teachers have been solicited by the natives; and such are the prospects, that we are encouraged to hope that their solicitations will be complied with, and two more schools be in operation before the opening of the spring. Besides, it is expected that provision may be made for the board and education of several Indian boys from a distance, who have signified their wishes to attend the school.



*Translations.*

For two years past, Doctor A. Hill, an intelligent Mohawk chief, has been engaged in the translation of the evangelists, St. Matthew and St. Luke; and having corrected a former translation of St. Mark and St. John, the whole are now nearly completed, and will be ready for the press in a short time. A princess of the same nation, well qualified for the work, it is understood, is engaged in the translation of the Acts of the Apostles: so that the Six Nations may hope, at no very distant period, to possess the invaluable treasure of the whole New Testament in the Mohawk language,—a tongue which most of the Six Nations understand. A number of excellent hymns have also been lately translated by the doctor, and are now ready for printing. In this compilation care has been taken to select the most spiritual of our hymns, as well as to furnish variety; such as for evening, morning, sabbath, sacramental, &c. When this book shall be in possession of our pious native brethren, we expect the melody of their devotions (already excellent) will be greatly improved, to the advantage of public worship, and for the advancement of personal piety.

*Native Teachers.*

Considerable hopes are entertained that teachers and preachers from among the natives will be raised up, and prepared to carry instruction and the *word of life* to many nations of our vast wilderness. In this hope we are encouraged from the fact that several promising and useful gifts have already appeared, both among the Mohawks and Chipawas. Among the former, native teachers of schools have been employed for many years by the Church Missionary Society; by which means a very considerable portion of that people can read intelligibly in their native tongue. In our school at the Grand River, a Mohawk convert has been engaged for some time as a teacher. Others, both Mohawks and Chipawas, are well qualified for usefulness in this department of the mission. Teachers of righteousness, also, in whom is seen the excellencies of grace as Christians, and the power of the gospel as exhorters, are rising up from among their brethren, and promise much for the interests of religion among the natives. We have already stated to what an extent the Chipawa language is understood among the tribes of the west and north. When, therefore, this favourable circumstance is taken into view, together with the effects of religious instruction on the minds and manners of this people during the past year, we cannot think it too much to hope that the gospel of the Saviour may be made known to these nations by means of native teachers, that churches may be formed among the wild men of the woods, and that the high praises of Jehovah

may yet be sung throughout the vast forests of America: then shall "the wilderness and the solitary places be glad for them; and the desert shall rejoice, and blossom as the rose."—Isaiah xxxv. 1.

*Effects of the Gospel on the Minds and Manners of the Natives.*

We are aware that objections have been raised against any attempts for the improvement of the natives,—because "they have grown worse by their intercourse with the whites;"—thence it has been inferred that "all instruction to the natives has a demoralizing, rather than a virtuous tendency." To this we reply, that if the acquaintance of the natives generally had been with the most virtuous part of the community, who had afforded them the means of instruction, enforcing the same by examples of piety and virtue; and if, in consequence of *such* intercourse, the natives had become more immoral and worthless, there would then be some force in the objection: but when it is considered that the instruction of the natives has been generally neglected; and that, in the mean time, their manners have been debased by the vices of the immoral whites, who have thought it their interest to introduce the means of intoxication among them; the objection at once appears without weight, inasmuch as the vicious taint which the natives have received is from another source than that which is contemplated by this society, and altogether foreign from the precepts of the gospel.

The natives of America, we have no doubt, are as capable of improvement as any other people of similar advantages; and that religious instruction may be as salutary on the savage mind, we are prepared to exhibit proofs which will not be questioned. We refer to the changes which have taken place at the several missionary stations, and particularly at the Grand River, where, by the plain preaching of *repentance towards God, and faith in our Lord Jesus Christ*, about one hundred natives have been reclaimed from confirmed habits of vice and irreligion, to be a sober, virtuous and devoted people. Of this number sixty-eight are Missisau-gahs, who, with few exceptions, were entirely pagan; and who, from their love of spirits, were among the most filthy and wretched of the savage tribes: but, since their conversion, all is changed. The drunkard's whoop, and savage yell have given place to the voice of supplication, and the orisons of pagan worship are exchanged for the melodious songs of grateful praise to Jehovah. The Christian Indians are aware of their weakness, and they deny themselves altogether the use of spirits. In this respect they exhibit an example worthy of imitation to their white brethren of the like infirmity; for when these Indians have been urged to

"take a little," they have been known to reply, "No, me drink no more. Once we drink too much, and me fear, if me drink a little, me drink too much again."

The Indians, by becoming a sober people, find their condition more comfortable in many respects. Their presents of clothing from the government being saved from the waste of intoxication, they are enabled to appear more decently, and to live in a more comfortable manner.

By the same means the comfort of the Indian families is also promoted. In the former state, their females were made unhappy by excessive toil, and more so by abuse from their drunken husbands: they are now treated in a manner more suited to the delicacy of their sex. By the industry of their husbands they are better provided for; and the cleanliness of their persons, and the neatness of their apparel, are a handsome comment on the change which has taken place in their husbands and fathers.

The peace and amity which prevail among the converted Indians is another proof of the happy effects of the gospel. Between the five Iroquois nations (among whom the Mohawks have stood conspicuous) and the great Chipawa nation, a deeply-rooted animosity has existed for ages. This hostility was founded in the bloody wars which long prevailed, in a severe contest for the sovereignty of the great lakes. From that time the two great bodies never entered into confederacies, never mingled in general councils, nor pitched their tents, nor held their festivals together; but since their Christian profession this animosity has ceased. The Mohawks, who possess the fertile flats of the Grand River, have invited their Mississaugah brethren to occupy their lands, and reside among them. They now both plant in the same fields, send their children to the same school, and worship in the same assembly.

The Missisgaugahs, since their conversion, have shown a desire to commence a civilized way of living; and from the experiment of planting the present season, we are encouraged to hope that they may do well in this new mode of life. Their fields of corn have been pretty well cultivated, and promise a good harvest. Having signified to the government their wishes to settle on the lands for civilization, they have received assurances of encouragement and aid beyond their highest expectations, and they hope to be enabled to commence an establishment on the Credit in the course of another season.

On the river Canard, near fort Malden, reside a portion of the Wyandotts, about twenty of whom, by the ministry of the sword, have become pious, and remain an ornament to the Christian religion.

At Sandusky, also, considerable successes have attended the mission. About two hundred have become pious; several have died in the triumphs of the Christian faith; the school of sixty children is quite prosperous,—numbers of whom are reading in

the Testament and English Reader, and others are writing; the girls are learning the economy of the house, and agriculture is flourishing. In fine, the condition of the Indians is in every respect more comfortable and happy by the introduction of the gospel;—so true is it that “godliness has promise of the life that now is, as well as of that which is to come.” 1 Tim. iv. 8.

To the friends and patrons of this institution, we must not forbear to mention that the probable expenditures for the ensuing year will exceed the amount received. In the treasurer's report it will be seen that the receipts amount to £159 19s. 3d., which sum is made subject to the order of the treasurer of the parent institution. At the same time, drafts are made out in favour of the several missions in this country to the amount of £203 1s. 3d., which sum exceeds the receipts by £43 2s.

In adverting to the receipts in the treasurer's report, the managers here avail themselves of the opportunity of acknowledging with gratitude the sums therein stated:—and with the liveliest feelings they mention the promptitude of the officers and managers of the branch societies. To the diligence of these, and other enterprising agents in this good work, the managers owe their grateful acknowledgments; and to them we look for farther exertions, as there are yet many friendly persons who have had no opportunity afforded them to aid in the cause of missions.

To the Christian public generally the managers now make their appeal with some confidence of being heard: since the importance of the work, the prospects of success, the delight in doing good, and the promised reward, are motives for inspiring a vigorous action in the plans of our humble institution. From the facts stated in the report, it will be perceived that a wide door is opened for the labours of the faithful missionary to the destitute inhabitants of our new settlements, who, in consequence of their present low circumstances, must remain without the cheering sound of the gospel, unless visited by that charity which preaches the gospel to the poor. To support these labourers, and to follow up, by missions and schools, the openings among the savage tribes, considerable sums must be expended—sums, we trust, however, not to the full amount of benevolent feeling which exists. We judge from the benevolence of the past year, as well as by the expressions of piety and good will manifested at the several missionary meetings, an example of which we beg the indulgence to name. In the formation of one of the branch societies, a statement having been made relative to the changes and prospects among the natives, a pious lady came forward to the treasurer with a piece of gold, which had been given her by a relative. “Here, sir,” said she, “is a piece of money for the mission to the Indians. I have been thinking to what purpose I might devote this *present*, the most effectually to remember the giver: and I have come to the conclusion to lay it up in the Lord's treasury, for the benefit of the poor

Indians." She then with tears of fervent charity, says to the offering, "Go, in the name of the Lord: and I pray God that it may accomplish the purpose for which I send it." When charitable offerings are accompanied by prayer for the divine blessing, they have a double value, the blessing of the gift, and the blessing of God upon it. Thus saith the apostle to the Gentiles,—"Do all in the name of the Lord Jesus."

It is not in every enterprise that hope prevails over fear,—much less that assurance is given of a successful issue; but in *ours* there is a promise both of *success and reward*:—"The heathen are given for his inheritance;" and "They that sow in tears shall reap in joy." Yes, we can show how many heathen, whose souls have been converted to God: many who a year ago had no term in their language to express the Redeemer's name, can now call God their father, by the Holy Ghost given unto them. These are now heard declaring the mighty works of God, and the love and glories of the Saviour, in their own native tongue. Your contributions are solicited then for the support—not of a visionary project of fanatical enthusiasm—not the untried plans of inexperienced philanthropy; but to assist in preaching the gospel to the heathen—that these sons of nature may become the sons of grace, and heirs of the kingdom of heaven.

Permit us to propose to you an example:—A farmer who resides on the Indian reservation, and who has witnessed the happy changes in his Indian neighbours, is now preparing an acre of ground, with a view to sow it with wheat, the avails of which he designs to apply towards the support of the mission.

Were it possible to take you to the missionary establishment, we would use no other arguments: you would there behold a sight at which angels in heaven rejoice. A congregation of more than one hundred converted natives, first kneeling to implore the blessing of Jehovah—then, rising to their seats, they are prepared to hear the word of life!—See!—not a trilling look!—not a wandering eye! The most profound solemnity pervades the whole assembly. We would then point you to your missionary, discoursing to these wanderers of the wilderness of the Redeemer's love;—that for them a Saviour was born—was crucified—is risen—reigns to be a Prince and a Saviour, in whom the Gentiles of all nations have an inheritance of offered mercy. By his side stands a youthful native, who receives the words of salvation from the preacher's lips, and with eloquence and energy declares them to the listening auditory in the language of his nation. In the listening multitude, the half-suppressed sobs and flowing tears show that the heart of stone has become the heart of flesh. Hark!—hear these children of grace singing the praises of God, with voices, the melody of which reminds you of the music of the angels in Bethlehem. How unlike the savage yell, the only music known to them a year ago! This is no highly-coloured picture of imaginary scenes, but a true exhi-

tion of facts and realities. We declare to you only what our eyes have seen, and what our ears have heard.

*Niagara District.*

Thomas Madden, *Presiding Elder, and Superintendent of Mission Schools in his District.*

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## STATE OF THE COUNTRY.

The Government of both Provinces had, in the course of years, produced or allowed various evils to exist and increase. These had excited much attention lately. The house of assembly had sought to cure them; but were checked by the upper house and the executive council. Much irritation now existed; and the party in the country crying for reform was strong and growing. William L. Mackenzie's paper, the *Colonial Advocate*, in York, was now publishing and denouncing these abuses in government.

## REV. DR. STRACHAN'S SERMON.

In this year died the Rev. Dr. Mountain, the bishop of the Episcopal church in Canada, who came here in 1793. The event was remarkable for producing a funeral sermon from the "Hon. and Rev. John Strachan, D.D., at York," on July 3rd, originating a long controversy. The sermon contained remarks in praise of church establishments, and reflections on the qualifications, motives, and conduct of the Methodist preachers, in the Province. The sermon was reviewed in the *Colonial Advocate*, by a youthful preacher,—who was just taken on trial by the Conference, and who afterwards became a notable man in the country,—called Egerton Ryerson, now stationed on Yonge street and York circuit. The review elicited an answer in the *Kingston Chronicle*; and the answer another reply in the *Upper Canada Herald*. Another writer took up the defence of establishments in the *Brockville Recorder*. The controversy was not over for many months: the last article by the reviewer being dated February 27th, 1827. Great interest was taken in the controversy; the usual arguments were handled for and against church establishments; and the public generally awarded the victory to the youthful disputant. Several facts appearing in the discussion may be noticed.

1. Although the seventh of the lands of the Province were set apart for a Protestant clergy, yet not much income was yet available; and the funds had been used in building residences for the Episcopal clergy. 2. Dr. Mountain had been 32 years in Canada, and had increased the Episcopal ministers from four

to fifty-three. 3. The preacher had charged the itinerants with idleness as the motive for going about preaching to the people. What idleness! to travel from two to three hundred miles per month, and preach from 25 to 40 times! cried the reviewer. These were the ordinary labours of the preachers of the times. 4. The preachers are also charged with republican principles, and coming "almost universally from the republican states of America." The reply is, that all the itinerant preachers were born and educated in the British dominion but *eight*; and these were naturalized British subjects but *two*. The hue and cry of dissenters from the national church establishment being disaffected to the British Government was untrue, and known to be untrue; raised merely for the purpose of fostering such an establishment and all its burdens on a young and growing colony. Cries the reviewer, in a touching and energetic apostrophe:

"Have the dissenters in this country ever shown a disposition in any way hostile to the true interests of the colony? Have they not been quiet in time of peace, and bold in time of war? Answer ye parents, who mourn the loss of patriotic sons, who yielded up the ghost on the field of battle! Speak ye fatherless children! the dying groans of whose dissenting fathers proclaimed, that they could die in the defence of the British constitution, and yet be unconnected with church establishments! Bear witness ye disconsolate widows, whose dissenting husband's loyalty has doomed you to perpetual melancholy! Lift up your voice, ye unfortunate husbands whose lacerated limbs speak more than volumes, that they are slanderers and liars, who say that the religious any more than the political dissenters in Canada are not true to the political institutions of England."

Strachan and the members of the Executive, with uninformed persons in the country, might have had ground for suspecting (not believing, however, for overt acts never appeared) the loyalty of *American* preachers,—after the foolish, cruel, and wicked invasion poured by the American government on their unoffending neighbours,—yet they should have inspected the race and character of the preachers now and since the war, prior to a denouncement false and rash. Casting away precaution, they violated the command, Thou shalt not bear false witness against thy neighbour. True, a link bound the Upper Canada and United States Methodist bodies together;



a link not political, merely ecclesiastical. However, good grew out of the controversy; and the opposition to a national church establishment, as in England and other countries, only became the stronger.

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1826. The governor, Sir Peregrine Maitland, made a tour through a part of Upper Canada, and was presented with various addresses. The Province was steadily progressing. A continued stream of emigration was filling up the newly surveyed townships. The population of Upper Canada was now about 170,000 souls. The Welland Canal, connecting Lake Erie with Ontario, was going on. Steamboats were now sailing the waters, rode on by the civilized races in craft of sail and oar, and by the savage tribes before on canoes of trees and bark, urged by hands and paddles. Newspapers, the mark of higher civilization, were springing up in the different towns. The year was noted for a mob, breaking into Mackenzie's printing office, in York, and making a complete wreck of types and presses, to avenge some newspaper articles exposing officers of the government.

DAY OF QUINTE INDIANS.

Presiding Elder Case, who moved down to the Bay of Quinte district, after the Conference of 1823, just after the first conversions on the Grand River, carried with him an ardent desire

for the conversion of all the Indian tribes in Canada. He did not understand their tongue, and generally they did not understand his; and there was none to interpret. In a township called Tyendinega, near Belleville, was a reservation of land, for the Mohawks. In January, 1825, Mr. Case made these Mohawks a visit, sung, and prayed with them; and they seemed to be much pleased.

February 1st, 1826, at the request of Mr. Case, Peter Jones, with John Crane, a converted chief, left the Grand river, to visit the Indians of these tribes. By the 9th, they were in the village of Belleville, and met an Indian lad, named Peter Jacobs, who was learning to read, and was inquiring about the gospel. He was afterwards a missionary among his people. Peter Jones proceeded on to the Mohawk settlement. He called at two or three of the Indian houses, and spoke of religion and the great things at the Grand river. These Mohawks, like those of the west, were instructed in religion occasionally by an Episcopalian minister, and had a church erected, but knew little or nothing of the inward kingdom of God. He went on to the quarterly meeting in Switzer's chapel, Ernestown. He was called upon to address the people on Saturday and Sunday. It was the first time an Indian's voice called upon white sinners of the Bay of Quinte to repent and turn to the Lord. He also exhorted in the evening in Kingston. Monday, 13th, Jones and Crane were piloted twenty or thirty miles back of Kingston, (probably to the Loberough lake,) to see some Ojebways. The men were absent, and only two women and five children were in the camp. The next day, they visited another camp, five miles further, and found a few Indians, to whom they spoke of religion, and of what God was doing for the Indian people. In the evening, Peter Jones addressed a large congregation in Kingston. On the 16th, he held a meeting with Mr. Case in the Mohawk settlement of Tyendinega, and apparently some good was done. But a certain white man endeavoured to prevent the meeting, by writing a letter and having it signed by some Indians, to say that they did not wish to "run after any new fangled doctrine," but to continue with the Church of England. In Belleville, the two Indian missionaries (if they might be so called) continued until the 21st, conversing, exhorting, and praying with some Indians

collected in the village; also assisting in some meetings of the whites. Now was the time, that John Sunday first heard Peter Jones, and he and all the Indians received the truth with readiness. They all said that they wished to be Christians, and would be glad to live better. They gave up two boys, to attend the Grand river school. So Jones and Crane, with the two boys, left Belleville on the 21st February.

In May, Peter Jones went the second time to the Bay of Quinte Indians. His first visit, with the efforts of the preacher and pious laymen since, had made a lasting impression on the Mississaugas in the vicinity of Belleville. He went to a quarterly meeting on the Hallowell circuit, crossing the bay with 50 Indians in canoes. At the prayer meeting on Saturday evening, some of the Indians prayed, others spoke, and all praised the Lord. John Sunday, for many years a useful missionary, was now converted. Returning to Belleville, Peter Jones and others held meetings with the Indians daily. May 31st, elder Case baptized 22 Indian converts. And there appeared 50 more under serious convictions. June 1st, he baptised 11 children belonging to the Christian Indians. The change in these lazy, poor, filthy, drunken Indians, was so remarkable as to astonish all the country. Captain William Beaver and John Sunday, two of the new converts, were selected, as promising usefulness, to watch over the Christian Indians, as class leaders. The account of Sunday's conversion, after he went to school, he wrote himself in the following interesting though broken manner:—

Brother Scott want me that I shall write my conviction about 9 years ago. First is, we had camped at Mr. James Howard's place one morning. I go to Mr. Howard to get some whiskey: so I did get it some. After I took it—that fire water, I feel very happy. By and by, James Farmer he says to me, “Do you want g see them Indians at Bellville? They want see all Indians.” I say to him, “Why they want see Indians for?” He says to me, “Them are Preachers talk about God.” So I went home to my wigewaum to tell others: and we took some our blankets:—we hire with them. Mr. Howard with his team, to take us at Belleville. We got there about nine o'clock. We have no chance to go in the meeting-house: so we went to the wood-pile; so we sit there

all day in the wood pile, until about five o'clock in the evening. By and by them came out from meeting house; so we went to them, and shake hands with them. About seven o'clock in the evening went to meeting: I want to hear them very much, what they will say to us. By and by one of them rose up—talk to us, he begin talk about God, and soul, and body;—he says this—"All mankind is only two ways we have got to go when we come to die; one is broad way, and other is narrow way. All the wicked white men, and wicked Indians, and drunkards, shall go there; but the good white people shall go in the narrow way: but if the Indians also become good, and serve the Lord, they can go in that narrow way." Then now I begin think myself; I begin feel bad in my heart. This is, I think, I am one, I am one, to go in that broad way, because I had hard drink last night. My father and my mother had taught me this ever since when I was little boy—"all the Indians shall go where sun set, but the white people shall go in the Ishpeming." That I had trouble in my heart. Next morning again they had talk to us; so they went off from us. As soon as they went off, some them Indians says, "Let us get some more whiskey to drink it. What them men say unto us, 'we shall not do so;' we must do our own way; so they went to get more whiskey. So I take it little with them; and immediately after I had drunk it, I went home,—me and Moses. Is about seven miles to our house. All way along the road, I thinking about these two ways. Four nights I do not sleep much. On Saturday we all went to Belleville again. There I saw Brother Case. He says to me, "How you like Peter Jones' talk?" I say unto him, "Four nights I do not sleep much." And he began to talk about religion of Jesus Christ. O, I feel very bad again;—I thought this, I am one of devil his men, because I so wicked. On next Monday we all went home again. That night, I thought I would try pray; this is first I ever did intend to pray. I do not know how to pray—my heart is too hard—I cannot say but few words; I say this, "O Lord, I am wicked, I am wicked man, take me out from that everlasting fire and dark place." Next morning I went in the woods to pray;—no peace in my heart yet. By and by I went to other Indians to tell them about what them men had said unto us at Belleville: so I went home again. By and by we went to cross the Bay on Sahgegwin Island. So Indians come there on Island. By and by we begin have prayer-meeting in the evening, and in the morning. I talk with them at all time. I had boy about six years old; by and by he got sick, and died. I felt very bad. I thought this, I better not stop to pray to God;—I went to Belleville to all them Methodist men to come on Sahgegwin Island to pray for us. I ask one of them Methodist men for glass of beer to comfort in

my heart. That man say to me, "Beer is not good for you: better for you to have good Spirit in your heart." None then they do not want to come on our wigewaum. So I went home without glass of beer. So we have pray meeting. None of us had religion yet. By and by I went to Quarterly meeting at Mr. Ketcheson. I saw one man and one woman shouting; I thought they were drunk. I thought this, they cannot be drunk, because is them christian;—must be something in them. Brother Belton he preached that day: he says this, "if any man be great sinner, Lord will forgive him, if only believe in him." I thought this, if I do well may be God will forgive me. About one week after this, another Quarterly Meeting at seventown Mr. Dinge's Barn. In the morning they had Lovefeast; they give each other little bread and water; they give us some too, that piece and bread and water. I do not know what they do it for. When I took it the bread, had stop in my throat, and choak me. O how I feel in my heart. I feel very sick in my heart. I think this—surely I belong to devil, because the Lord bread choak me: I know now that Great Spirit is angry with me. I think this again, I do not know what must I do to be save my soul from that everlasting fire. I thought I will try again. Take another piece and bread—not that the Lord bread, but some I got at a house, I did swallow it down. I feel worse again, because I swallowed down that bread. O how I feel in my heart: I feel like this—if I in under the water. In afternoon we went to pray-meeting in the Old House, about five o'clock, and Peter Jones says to us, "let us lift up our hearts to God." I look at him; I do not understand him. I think this, if I do this—take my heart out of my body, I shall be died: however I kneel down to pray to God. I do not know what to say to ask for religion; I only say this—"O Keshamunedo, shahnaunemeshim. O Lord have mercy on me poor sinner." By and by the good Lord he pour his spirit upon my poor wretched heart: then I shout and happy in my heart. I feel very light: and after pray meeting, I went to tell Peter Jones how I feel in my heart:—I say to him this, "I feel something in my heart." Peter says to me, "Lord bless you now." O how glad in my heart. I look around—and look over other side a Bay—and look up—and look in the woods; the same is every thing new to me. I hope I got religion that day. - I thank the great spirit what he done for me. I want to be like this which built his house upon a rock. Amen."

## MISSISSAUGAS AT ADOLPHUSTOWN CAMP MEETING.

A camp meeting, to begin in Adolphustown, June 15th, the Christian Indians desired to attend; and hoping they would receive knowledge and strength, the preachers encouraged them to go. The encampment was in a beautiful and healthy part of the country, upon the north bank of Carnahan's bay, which deeply indents Adolphustown on the west. The site gave a broad view of the Bay of Quinte waters and shores, and allowed good landing for vessels and craft of all kinds. The ground was enclosed by a fence, high and strong, with two openings only, having gates. Thus drunken and disorderly persons could be kept from the worshipping ground. A hundred yards from the camp, was an overflowing spring of water, which running from a sandy soil was sweet and good. During the night, lights were kept up, by pine wood burning, six feet above the ground on raised platforms. Every part of the encampment was lighted. A portion of the ground in the rear was reserved for the Indians.

Thursday afternoon, the tents of the whites nearly filled the first circle. Singing and prayer had commenced, in different parts of the ground. A message came that the Mississauga fleet was in sight. A few repaired to the shore to welcome and conduct the Indians to the ground. The bark canoes contained men, women, and children, with cooking utensils, blankets, guns, spears, provisions, and bark for covering their wigwams. The men took each a canoe reversed on his head, or the guns and spears; each squaw a bundle of blankets or bark. The men marched first, the women in the rear, and in file they moved to the encampment, headed by two preachers. The congregation seeing the Indians passing through the gate, and so equipped, was astonished. Reflecting on the former condition and present state of these natives of the woods, gratitude and joy filled every bosom. God was praised for the salvation of the heathen. After the natives had laid down the burdens, they all knelt down and silently prayed for the blessing of the Great Spirit, to the surprise and increased delight of the pious whites. The Indians next built their camp, in the oblong form, with poles, canoes, and bark. The adults num-

bered 41, of whom 28 had given evidence of a converted state, and the children were 17 : in all 58. The natives had private meetings by themselves, and the whites by themselves; but in preaching time, the Indians sat on the right of the preaching stand. At the close of each sermon, William Beaver, now an Indian exhorter, translated the main points for the Indians. The other Indian exhorters, Sunday, Moses, and Jacob Peter spoke to their people on different occasions. Beaver's first exhortation was on Friday, and produced a great effect on the natives, causing many to sigh and weep.

On Saturday and Sunday, the congregation increased to between three and four thousand people. Beaver spoke to his people with great fluency. Upon being asked what he had been saying. "I tell 'em," said he, "they must all turn away from sin; that the Great Spirit will give 'em new eyes to see, new ears to hear good things; new heart to understand, and sing, and pray; all new! I tell 'em squaws, they must wash 'em blankets clean—must cook 'em victuals clean, like white woman; they must live in peace, worship God, and love one another. Then," with a natural motion of the hand and arm, as if to level an uneven surface, he added, "the Good Spirit make the ground all smooth before you." At the close of the meeting, every Indian adult was converted, and happy in the Saviour's love. On Monday, the Lord's supper was given to the Indians and the whites. Of the Indians 21 were also baptized, with ten of their children. The whole number of baptized in this tribe was now 43, and 21 children. In these ordinances, some of the natives were so affected, as to be unable to stand, and were borne away by their friends from the altar. The camp meeting resulted in the conversion of ninety persons, and gave a new impulse to the religious societies around. As yet, these Indians knew but one hymn, "O for a thousand tongues to sing my great Redeemer's praise," and one tune. This hymn they sung, over and over, as if always new and always good.

#### ANECDOTE OF JACOB PETER.

He was a sprightly youth of 18 years, belonging to this tribe, and became pious at the Adolphustown camp meeting of



1825. Since, he was zealous for the welfare of his people, and frequently exhorted in their meetings. A few weeks ago, he and other Indians attended a missionary meeting in Demorestville, on the Hallowell circuit. The Indians held a prayer meeting among themselves. Mr. Demorest being present, with other white inhabitants, to witness the Indians' devotion, requested Jacob to speak a little to them in English; which he thus did:—

"You white people have the gospel great many years. You have the Bible too: suppose you read it sometimes—but you very wicked. Suppose some very good people: but great many wicked. You get drunk—you tell lies—you break the Sabbath." Then pointing to his brethren, he added, "But these Indians, they hear the word only a little while—they cant read the Bible—but they become good right away. They no more get drunk—no more tell lies—they keep the sabbath day. To us Indians, seems very strange that you have missionary so many years, and you so many *rogues yet*. The Indians have missionary only little while, and we all turn Christian."

The whites little expected so bold a reproof from a youth belonging to a race which was generally despised.

#### THE MISSISSAUGAS AT THE CREDIT.

After getting in their corn and potatoes at the Grand river, the Mississaugas returned again to the Credit river, and pitched their tents for hunting and fishing. But they did not forget the worship of God. They erected a tent for general worship: a bush chapel, instead of the chapel at the Grand river. It stood on the plain, a little distance from the tents, and was made of tall bushes, standing erect in a circular form; the large ends being made fast in the ground, and the tops bending nearly together over head: a poor covert from the storm, but in a season of drouth as then prevailed, well sheltered the poor worshippers from wind and rain. Within the circle, seats of broken boards and slabs, drawn from the rubbish of the river, were conveniently placed. Here the Indians assembled every morning at the sound of a horn, when Peter Jones conducted the worship by singing and prayer; after him one or two more would pray, and then they left, and



went to their labours. Here also the Indians assemble on the Sabbath; Peter would conduct the worship, by reading a chapter or two of the English Bible, and then give the substance in their own Chippewa tongue. As some of the whites of the vicinity usually formed part of the congregation, he would exhort in both languages. And many of the settlers resorted to the bush chapel, to hear the young Indian preacher. Occasionally, a preacher from the neighbouring circuits would call, and preach to the Indians, hungry for the word of God. Oct. 4th, Mr. Case called at the camp. He found all the men busy in fishing. However, the horn was blown, and they immediately left their work, and came to the camp. The men and women all went to the chapel, kneeled at their seats in silent prayer, then arose and were seated, listening with most serious attention. The preacher read the beautitudes of the 5th Matt., and expounded them one by one; Peter standing by his side, gave the Chippewa of the verses and the exposition. When finished, the men all responded the Indian "yooch," answering to Amen, so be it. The congregation all pressed to shake hands with the preacher, all desiring his prayers, and so they parted. Soon after, ten more of the Indians were converted. And in November the Mississaugas left the great Credit again to winter at the Grand River.

The Government had received the request of the tribe, to settle on their own lands on the Credit river; and Peter Jones, as their chief, with his brother John, had had several interviews with members of the Government, and Sir Peregrine Maitland, the Lieutenant Governor. Oct. 27th he promised to build twenty dwelling houses and a school-house before the next spring.

In March, the Mississaugas moved down to the Credit again, and began to clear the flats of bush, preparatory to laying the foundation of the anticipated village. April 29th, Peter Jones and the Indians, having cleared the land, put up a temporary house for meeting and school with poles, and crotchets, boards and bark; for the Governor had done nothing for the new village as he promised. The Indians therefore had still to live in camp. Sabbath, 30th, the first Sabbath school on the Credit was begun, in the new house, and no less than 40 youths and children attended. Peter Jones was superintendent and

teacher for the school. He also conducted public worship in the forenoon, with the Indians and many whites. Then class meeting following, in which the Indians rejoiced greatly. While leading the class, Peter said that his "soul was filled with the glory of God." When the sun was an hour high, the Sunday evening prayer meeting began. The Lord poured out his spirit upon the Indian worshippers, so that there was a shout of great joy in the camp. At dusk, Peter dismissed the people to their wigwams. They went home singing the praises of God; and when in the camp, they were so happy, that they gathered on the green grass, and for some time still offered up prayer and praise. "Never, says Peter, "shall I forget the joy and peace I felt this day. Praise the Lord, O my soul!" April 3rd, Peter commenced a day school for the Indian children, and 30 scholars attended at once. And the school went on, and prospered.

Since the conversion of the Indians, no christian Indian had died. But now one was to shew the others, that God afforded grace for dying as for living. George Young was sick unto death. The poor Indian man wished to live longer, not for such motives as white Christians usually have, but he "would like to live a little longer to know more of this good religion; but for this wish, he was willing, if the good Spirit pleased, to die then." June 7th, Peter preached the funeral sermon, on the patience of Job. A solemn joy sat on every countenance, and frequently bursts of praise would come from the Indians, that their departed brother was gone to heaven. He was the first Christian Indian buried at the Credit.

Peter Jones with some of the Credit Indians visited some camp meetings this summer, viz., at Yonge Street and the Grand river in June, and at the 12 mile Creek in July. These visits were useful to the Christian Indians, and issued in the conversion of more of the pagan Indians, 35 had become church members since the removal to the Credit, or 110 in all. But, strange to say! the Government of Upper Canada, watched the conduct of these poor children of the forest with a jealous eye, envied the Methodist ministry in the glory of reclaiming the natives, which (they thought) ought to have been the work of the Church of England, and wished to show the Indians the displeasure felt.

## MESSAGE FROM THE INDIAN AGENT.

August, 6th, a message was received at the Credit from Col Givins, requesting the chiefs and principal men of the tribe to meet him in a council at York. The next morning the Indians were in York, and were taken by the agent before the Commanding Officer of the garrison, when the agent delivered the message from Sir Peregrine Maitland.

He said that the Governor was very much opposed to the Indians attending the Methodist camp meetings; and that if the Credit Indians persisted in going, the Governor would cast them off, and have nothing more to do with them; that is he would not help the new settlement at all, neither have the land cultivated, nor build a school house or dwellings for them. The Indians assembled were to take their choice: to desist from attending camp meetings, and have the good will and aid of the Governor; or to persist in going and to lose his friendship and assistance. The chiefs and others were confounded at the speech of the agent. The thought never before came into the minds of these artless children of the forest, that Christians were against Christians, that worshippers of the Great Spirit were opposed to other worshippers, and that white men with the Great Book hated others who followed the Great Book. They knew that there were bad whites, but these the Indians did not look upon as Christians, only the good, the praying whites, and such as went to meeting on Sabbath. But they knew not that one pious body hated and envied another,—i. e., the Episcopalian church hating and envying the Methodists. Alas! the truth now broke into their minds,—and in time passed into the minds of other tribes, gradually forming the Indian into a party man, and disposing him to ask which *kind* of Christian shall I become? Church of England Christian? and have the “great father” at York on my side; or Methodist Christian? and then the “great father” forsake us poor children of the woods. The council was a long time in consultation. But these Indian men were but children in Christianity, and were not of the martyr sort. So they yielded to the Governor’s demand, that they should not attend Methodist camp meetings; especially as the Credit settlement was

now beginning, and they were afraid the buildings and improvements would all stop. As an excuse for the poor Indian men, it may be remarked, that they were not required to give up the Methodist ministry or ordinances,—although probably this was believed would follow, as camp meetings appeared to affect the Indian most.

The conduct of Sir Peregrine Maitland in this affair was unworthy a governor, and did not become his office. Why should he meddle with the worship of a few Indians lately brought into the way of Christianity, and just on the borders of civilization? But, doubtless, the leading mind in the affair was Dr. Strachan, as he was the leading man in the Executive Council. He had seen these poor Indians at the Humber. He saw the change in them was real. The reformation of the Indians would give the Methodists a greater fame than ever in the Province. He wished Upper Canada the spiritual inheritance of the Church of England, as it was the temporal possession of the English crown. Besides, the controversy his sermon originated was now in the public attention, and increased his ill feeling to the Methodist body.

#### NEW TOWNSHIPS NEAR THE OTTAWA.

The newly settled townships "between" the Mississippi and the Ottawa rivers, is the appointment given to Samuel Belton last year. But as the two rivers do not run parallel, the townships meant are *along* the Mississippi, as Pakenham, Fitzroy, Ramsay, Lanark, and Dalhousie. Some of the settlements had been visited two years ago, when two preachers were on the Perth circuit; as one preacher was since appointed, they could not be attended to. But most of the settlements now visited had been without preaching from the beginning. The people were glad to hear the sound of a minister's voice; and some travelled eight or ten miles, from their cabins, to hear a gospel sermon. The accommodations for a preacher were poor as usual in a new settlement, and the roads owing to the swamps very bad; in some places, impassible, until made hard by the frost. A two week circuit was formed, of 14 preaching places. Forty persons were gathered into the society, and formed into five classes. Thus the foundation was laid of the future Mis-

Mississippi circuit: a circuit abounding in intelligent hearers strong in Calvinism, and (like old Ireland in the north, and Scotland generally) hard to yield to the Methodist itinerancy

#### HAMILTON CONFERENCE AND CRAMAHE CAMP-MEETING.

The Conference was held in Hamilton, a township bounded on the north by the Rice lake,—where Indian missions were afterwards established,—in the district of Newcastle, Upper Canada. About 12 miles east, in Cramahe, a camp-meeting began the Friday before the meeting of Conference. It was attended by a number of preachers, a large assembly of white people, and about 100 Indians of the Mississauga tribe,—the same as attended the camp-meeting in Adolphustown. Some of the natives had not yet embraced religion. The Christian Indians, learning, at the former camp-meeting soon entered into the forms and fervor of the meeting; and for their solemn and orderly conduct were a pattern to all. In the public singing the Indians were allowed to sing a verse of their Chippewa hymn, to a verse of an English hymn sung by the white congregation. Thus the singing was shared by the two races, in their two languages. So with the sermon delivered in English Wm. Beaver gave the epitome in the Chippewa. One sermon was on the necessity and influence of the Holy Spirit on the heart, interspersed with anecdotes from the Indian tribes; when the interpreter was so affected, and apparently filled by the Divine Spirit, that his utterance was choked, and he could only weep, and rejoice, praising God with all his heart and with all his voice. The effect was striking; for whites and Indians also wept, rejoiced, and praised the Lord. About 20 of the pagan Indians professed to be converted at the meeting, and gave every evidence possible in so short a time. On Sunday morning, 40 adult Indians were arranged in a semi-circle round the stand, with countenances beaming with joy, and a solemnity of manner indicating unaffected sincerity, to receive the sacrament of baptism. They were duly instructed as to the nature and obligations of it, and answered the usual questions in the form of baptism, by bowing a cordial and hearty assent. Some of the new converts were overwhelmed with a sense of the Divine presence and blessing. After the adults, 23 of the Indian children were baptised.

The camp-meeting closed on Monday. The preachers moved on to Hamilton on Tuesday, and the Indians moved up also, to receive further instruction and blessing, and pitched their tents in a small grove near the chapel. It was situate two miles north of the village of Cobourg, and the conference was held in the Cobourg circuit. On Wednesday morning, Aug. 31st, bishop George took the chair, and Wm. Case was appointed secretary. The meeting was carried on as usual; and the preachers in all the proceedings showed great zeal for the furtherance of the work of the Lord. The bishop preached on Sunday, with much pathos and energy, to a crowded congregation. The Conference also enjoyed the company and preaching of the Rev. Dr. Bangs,—the old Canadian preacher and presiding elder,—who came from New York to witness the work of God among the Indian people. And he considered the semi-circle of Indian adults, waiting the baptismal ordinance, on the last Sabbath, as one of the most pleasing objects he ever saw.

The Indians carried on the meeting, in time of Conference, aided by Peter Jones. The great Mississauga tribe was dispersed in different parts of the Upper Canadian wilderness, for the purpose of hunting and fishing. As the different companies hear of the Credit and Belleville natives, they are induced to come in, and see and hear for themselves. At this time, a company of Indians with a chief, came from Rice Lake. After hearing and seeing, they believed, and began to seek the happy religion which their brethren possessed. On the Sunday evening, Dr. Bangs went to the Indian camp. He found the new-comers, in the form of a half circle, all on their knees; while the others, a distance off, were also in the same form, and in the same work of prayer, John Sunday fervently leading the devotions. The New York minister requested to speak to the people. They all arose, and waited in solemn silence. He requested Wm. Beaver to ask the Rice lake chief what induced him to come there. With much deliberation, emphasis, and energy, he replied: "I heard, while in the wilderness, of the great work going on among my people; and I came down to see, and hear, and examine for myself." He was then asked, if he was convinced of the evil of his former habits, "Yes." Are you determined to reform? "Yes."

How did you feel when convinced of your sinfulness? Putting his hand to his heart, he said, "I felt very sick here. I now feel well—happy." They were then exhorted to steadfastness in the faith. Here began the work of God among the Rice lake Indians.

Three months before, Peter Jones called on Mr. S——, the great Indian trader, near Smith's creek, to inquire about the state of the Indians at Rice Lake. He was informed they were intemperate and wicked; but might be reformed, providing proper means were used,—adding, "I would help you, if there was any hope of making them more industrious in catching beaver." As Peter afterwards said, "Prizing the beaver more than the souls of the poor Indians."

#### THE CHRISTIAN ADVOCATE.

Dr. Bangs was one of the Book Agents of the Methodist Episcopal Church, as well as editor of the *Methodist Magazine*. He informed the Conference that they had resolved on publishing a weekly religious newspaper in New York, for the benefit of the general work in the United States and Canada, and hoped for the approval and aid of the Provincial Conference in the undertaking. The preachers expressed a pleasure in hearing of the proposal, and promised to circulate the paper in the circuits. On the 9th September, the first number of the *Christian Advocate* was issued. It gained the approbation of the Methodist people immediately, and soon attained a circulation of 30,000. It made good progress in Canada until our own church paper came into being.

#### PREACHERS SCARCE.

Only one preacher was received on trial, George Farr. Others, however, were ready to go into the field, but an infirmity hindered the bishop giving them appointments. Still the work increased more than the labourers. The Conference resolved on a day of fasting and prayer, (the first Friday in November,) "for the promotion of internal holiness and spread of the work of God; and particularly for an increase of labourers in God's vineyard." Thus the scriptural principle was

acknowledged, that God, and not man, fits and appoints men to the gospel work; and the scriptural rule followed, "Pray ye the Lord of the harvest to send forth labourers into his field."

*Niagara District.*

Thomas Madden, *Presiding Elder, and Superintendent of Missions in district.*

	Indians.	
Fort George and Queenston,—Jas. Richardson.	36	
Niagara,—John Ryerson, Wm. Griffis.....	421	
Lyon's Creek,—Joseph Messmore .....	91	
Ancaster,—Joseph Gatchell, Anson Green.....	396	
Long Point,—Rowley Heyland.....	242	
Dumfries,—Thomas Demorest.....	222	
Westminster,—Robert Corson.....	331	
London,—Daniel McMullen .....	229	
Thames,—Edmund Stoney.....	21	337
Amherstburgh,—George Ferguson.....		94
Grand River Mission,—Alvin Torry .....	36	37
	—	—
Members,	57	2436

*Bay of Quinte District.*

William Case, *Presiding Elder, and Superintendent of Missions in district.*

	Indians.	
Bay of Quinte,—Ezra Healey, Samuel Belton..	930	
Hallowell,—Solomon Waldron .....	462	
Belleville,—David Breakenridge.....	83	218
Cobourg,—Wm. Slater.....		452
Rice Lake,.....		110
Whitby,—James Wilson.....		
York and Yonge Street,—William Ryerson.....		462
Toronto,—George Sovereign.....		305
Credit Mission,—Egerton Ryerson.....	110	
	—	—
Members,	193	2939



*Augusta District.*Philander Smith, *Presiding Elder.*

Augusta,—Franklin Metcalf, David Wright .....	666
Cornwall,—Wyatt Chamberlain .....	470
Ottawa,—George Farr.....	40
Hull,—George Bissell .....	
Rideau,—Jacob Poole .....	410
Perth and Mississippi Mission,—Wm.H. Williams.	290

Members, 1876

	Indiana.	
Total .....	250	7251
Last year .....	104	6771
Increase .....	146	480

The Credit Indians were now given in charge of a preacher, and Peter Jones was relieved, allowing him opportunity of visiting heathen tribes. A new circuit—the Whitby—was now formed between the Yonge Street and Cobourg circuit and comprehended the township of Whitby, with Pickering and Scarborough on the west, and Darlington, Clarke, if not Hope, on the east, and some ground on the north. The country about the lake Ontario began to be settled by emigrants from the United States, about 1797. But these lake Ontario townships were not sought after, like the Niagara, Bay of Quinte, and St. Lawrence townships, owing to the difficulty of access. Latterly, however, the excellent quality of the land was attracting emigrants, and the townships were now filling up. The first settlers were mostly of the Baptist denomination, and the Baptists were the first preachers on these shores. The first meeting house was a Baptist, erected in the township of Whitby; nor was there any other until the year 1834.

The Rice Lake circuit is continued, and included the new townships bordering on the lake, as Monaghan, Otonabee, and Cavan, and Emily on the west, and Smith on the north. The settling of these townships began in 1818, but proceeded slowly until lately, when emigrants landing at Cobourg proceeded back by a north road. The lake obtains the name from Wil-

rice growing in the shallow waters, affording sustenance to flocks of wild geese, and much of the rice the Indians gather in their canoes. The Rice Lake is a large sheet of inland water, receiving by the river Otonabee the overflowings of a large number of northern lakes, and furnishing the rapid waters of the river Trent, flowing into the bay of Quinte.

The country on the Ottawa river began to be settled very early; but on account of the poor and stoney soil, and much more the severe climate, the emigrants seldom went up these dark waters. Though the Ottawa circuit was an appointment for a preacher in 1800, yet the membership at the end of these 26 years is only 40, and less than in years past. The Methodist farmers moved away to the more genial climates of the south and west; and the emigration did not supply the loss. Last year, the Ottawa country was tried about a hundred miles on the south side, and in the township of Fitzroy, in connection with the Mississippi mission. And now a third portion is taken up, between the other two, on the north or Lower Canada side of the river, and in the township of Hull, having the Gatineau river running through it. Before the waters of the Ottawa come to the mouth of the Gatineau, they precipitate themselves over overhanging rocks, rising 80 feet above the bottom, and the rolling of the western waters over these rocks forms the Chaudierre Falls; one of the most beautiful and sublime objects of natural scenery to be seen in Canada. Where the waters fall, the depth has never been found: a line of 300 feet has not touched bottom. It is supposed the waters go into a vast subterraneous cavern, having an outlet half a mile below; from there the stream comes boiling up again.

#### LAKE SIMCOE INDIANS.

Peter Jones, with John Sunday and Moses from Belleville, (on a visit to the Credit) started on a journey back of York, to see and discourse with some of the natives living on the borders of lake Simcoe, a little before the Cramahe camp-meeting. On Sunday, July 23rd, in the village of Newmarket, about 30 of these Indians were assembled. Jones and Sunday addressed them on the important subject of true religion.

On Monday, the Indians were visited in their camp. Jones, Sunday, and Moses, spoke of their conversion, and, urged them all to be converted. Then chief Snake rose up and said,—

“Brothers, we feel very thankful to you for your visit to us, to shew us how wretched and miserable we are in our present condition, and to tell us what the Great Spirit would have us do to make us wise, good and happy; for my part I am ready and willing to become a Christian. I hope that all my young men will become good and wise, and serve the Great Spirit.”

Another old man spoke to the same purpose. They said they wished to have a school for the children. This was promised as soon as possible. And thus began the good work among the children of the woods roving around lake Simcoe.

#### GRAPE ISLAND.

As the Indians of the Credit were now in a settled state, and enjoying the advantages of the new life, Mr. Case and certain good men, well wishers of the Indians, considered the case of the natives about Belleville. To promote a settled condition, a singular plan was resorted to, viz. : of leasing two islands in the Bay of Quinte, near Belleville, from the Indians, for the use of the Indians. The lease will describe the objects and conditions:—

“THIS INDENTURE, made at Belleville, in the Midland District, of the Province of Upper Canada, the 16th day of October, in the year of our Lord, one thousand, eight hundred and twenty-six, between the chiefs, warriors and Indians of the Missassuaga tribe, of the one part,—and John Reynolds, Benjamin Ketcheson, Pennel G. Selden, James Bickford, and William Ross, all of the town of Belleville, on the other part:—

“Whereas we the said parties of the first part, have been convinced of the great injury which we sustain, and have sustained, from our wandering habits, and the consequent want of education, and religious instruction for ourselves and our children; and whereas the said parties of the second part have been moved by our forlorn situation, to endeavour to enlighten our minds in the knowledge of truth; but finding that all their labours must be in vain, unless we acquire some permanent settlement and habitation, where we may be provided with a place of worship and schools for the use of ourselves and families:

"Now this Indenture witnesseth, that in consideration thereof and also in consideration of the sum of five shillings by the said parties of the second part, to us in hand paid, at or before the sealing and delivery of these presents, the receipt whereof we hereby acknowledge, have demised, leased, let, and to farm letten,—and by these presents do demise, lease, let, and to farm let,—all that certain tract of land, situate in the township of Ameliasburgh, in the said district, being composed of a certain island in the Bay of Quinte, near the mouth of Marsh creek, heretofore generally called and known by the name of *Logrim's Island*, containing by estimation fifty acres of land, be the same more or less: To have and to hold all and singular the said premises, with the appurtenances, for and during, and until the full end and term of *nine hundred and ninety nine years*, unto the said parties of the second part, their heirs and assigns, upon such trusts, and for such intents and uses, as are hereinafter expressed, *i. e.*

"That they the said parties of the second part, their heirs and assigns, shall suffer and permit us the said parties of the first part, and our heirs, to occupy, possess, and enjoy, all and singular the premises aforesaid, free and clear from any rent and incumbrance; that they themselves shall not, neither shall they suffer or permit any other person or persons to cut down or destroy the trees or underwood of the said island, except so much as may be required to be cleared away for the purposes of cultivating the soil, or which may reasonably be required for building for ourselves, or for fencing our clearings.

"For the consideration, and upon the same terms and conditions expressed, we have leased, and do by these presents lease, unto the said parties of the second part, their heirs and assigns, a certain other Island adjoining the island within described, and which is commonly called and known by the name of *Grape Island*, containing about eleven acres.

"JOHN SUNDAY,	PAUL YAWASEENG,
WM. BEAVER,	JACOB NAWQUASHCUM,
JOHN SIMPSON,	JOHN SALT,
NELSON SNAKE,	ISAAC SKUNK,
MITCHELL SNAKE,	WM. ROSS,
JACOB MUSQUASHCUM,	POTTO SKUNK,
JOSEPH SKUNK,	JACOB SHEEPEGANG,
	JAMES SNAKE."

"Signed, sealed, and delivered in the presence of }  
 "TOBIAS BLEAKER, PETER JONES." }

The plan of leasing the Islands to others, and giving possession to the Indians, gave the benevolent community confidence that what was given for the improvement of the intended settlement would be of some lasting benefit. A site being now selected, the Indians of the Chippeway tribe in the Bay of Quinte began to look upon these islands as their home, and benevolent persons concerned themselves about laying the foundation of the new Indian settlement.

The John Reynolds mentioned in the deed was the preacher who located in the time of the war, and now a merchant. Benjamin Ketcheson was a son of Wm. Ketcheson, who lived three miles east of the Adolphustown chapel, when Lord preached, and whose wife was a member of the first class. Selden and Bickford were local preachers. Wm. Ross was a good man, of benevolent feelings, and very kind to the Indians. His house was open for their prayer meetings, and his table spread for their wants. He gave the ground on which the chapel and parsonage now stand in Belleville. The Indians had great confidence in Wm. Ross, long a class leader, and he was baptized in his name, as the lease shows.

*The appointments of the English Conference.*

James Knowlan, *Chairman.*

Quebec,—James Booth.....	98
Montreal,—Robert Alder.....	121
Kingston,—James Knowlan.....	66
St. Armands,—Mathew Lang .....	260
Three Rivers,—William Faulkner.....	77
Stanstead and Barnston,—Rich. Cope, Thos. Turner.	130
Shefford,—William Squire .....	159
Odell Town and Burtonville,—William Burt .....	867
Melbourne,—One wanted .....	
St. Aldwell's Manor,—One wanted .....	
Ottawa,—One is to be sent.....	31

Members, 1869

THE HAMILTON (GORE DISTRICT) CONFERENCE.

1827 The village of Hamilton, in the township of Barton, was selected for the meeting of the preachers. Hamilton, as a place



for the conference, is before any other town in Canada. Bishop Hedding was the president, and Wm. Case the secretary. The meeting opened Sept. 7th, 1827.

The prayers of the preachers, in November, for more labourers in the Lord's vineyard, was so answered that nine young preachers now offer for the itinerant work, viz: Matthew Whiting, John H. Huston, John C. Davidson, George Poole, Richard Jones, John S. Atwood, Cyrus R. Allison, Jas. Norris, and Peter Jones the Indian. But while there is an addition of nine new men, there is a loss of two of the older preachers, Thomas Demorest and Daniel McMullen, who located, but after a few years resumed the work.

Alvin Torry, too, now withdraws from the Canadian work, and returns to the field laboured by the Genesee Conference. He was received on trial in 1817, and travelled on a circuit in New York State. In 1818, he comes into Canada, and labours on the Long Point circuit. In 1819, he is on Westminster circuit, in the vicinity of the Thames river. In 1820, he moves to Ancaster circuit, and in 1821, to Lyon's creek. In 1822, he is appointed to the Indian reservation on the Grand river, a receptacle of heathenism and the vilest immoralities; and here he continues his persevering and successful work until the Conference of 1827. As the fruit of his five years' labours, he beheld a great reformation among the white settlers, and a remarkable work of grace among the pagan Indians. He may be truly entitled, the *Apostle of the Indians of Upper Canada*. The Mohawks of the Grand River, the Munceys on the Thames, and the Mississaugas on the Credit, received the Gospel by his mouth. Others co-operated in the benevolent work, but he had the honour of beginning it. And from the report going forth from the Grand river, the Belleville and other tribes first had their attention directed to the Gospel. Alvin Torry, with Seth Crawford, are the two names ever to be associated with the first evangelization of the Indian tribes of Upper Canada. Seth Crawford returned to the Grand River in the spring of 1826, on a visit to the Indians, Alvin Torry, in 1828, received an appointment in the Ontario district, New York.

*Niagara District.*

*John Ryerson, Presiding Elder, and Superintendent of Missions and Schools.*

	Indians.	
Niagara and Fort George,—David Youmans..		
Rowley Heyland.....		515
Lyon's creek,—Joseph Gatchell .....		115
Ancaster,—Thomas Madden, Anson Green....		502
Dumfries,—George Sovereign.....		205
Long Point,—Wm. Griffin, Robert Corson.....		248
Westminster,—Matthew Whiting .....		413
London,—John Huston.....		229
Thames,—George Fergusson .....		177
Amherstburgh,—Edmund Stoney.....	21	235
Grand River Mission,—Joseph Messmore.....	50	8
	<hr/>	<hr/>
Members,	71	2647

*Bay of Quinte District.*

*Wm. Case, Presiding Elder and Superintendent of Missions and Schools.*

	Indians.	
Bay of Quinte,—Samuel Belton.....	35	931
Hallowell,—Wyatt Chamberlain, John David-son .....		670
Belleville,—John S. Atwood.....	90	230
Cobourg,—Wm. Slater, Egerton Ryerson.....		325
Cavan,—James Norris.....	116	96
York (with Yonge Street),—Wm. Ryerson ...	42	590
Yonge Street and Whitby,—James Wilson...		94
Toronto,—John Black.....		356
Credit Mission,—James Richardson.....	118	
Grape Island Mission,—Solomon Waldron.....		
Native Tribes of the Chippewas,—Peter Jones		
	<hr/>	<hr/>
Members,	457	3292

*Augusta District.*Philander Smith, *Presiding Elder.*

Kingston,—Ezra Healey, C. R. Allison.....	
Augusta,—Franklin Metcalf.....	983
Crosby,—Jacob Poole .....	
Cornwall,—David Wright.....	442
Ottawa,—Richard Jones.....	90
Richmond Mission,—George Poole.....	
Rideau,—George Bissell.....	287
Perth,—George Farr, .....	} 207
Mississippi, Wm. H. Williams.....	
Hull, .....	125

Members, 2134

	Indians.	
Total .....	522	8073
Last year.....	250	7251
	<hr/>	
Increase,	272	822

## GENERAL CONFERENCE DELEGATES.

As the General Conference was to assemble next May, the Canadian Conference chose their appointed number of delegates. It was the first act of the kind, and the last. The preachers chosen to attend were Chamberlain, Slater, Belton, Wm. Ryerson, and J. Ryerson. They were instructed to present the petition (drawn up in 1824) to the Conference, and to use every proper means to obtain an independent position for the Canadian body.

## HENRY RYAN.

This old Canadian preacher now withdraws from the connection he had so long assisted to build, and the preachers so long connected with. The two last years he had been without any charge, and merely a superannuated preacher. The last year he resumed the agitations of 1824, and made the body and preachers very uneasy at his movements. He came to the determination to separate from the Methodist Episcopal Church, with as many others as would go with him, and form



a new connexion. His ground for moving on was,—to have a separate and independent body from the Methodist Episcopal Church in the United States. He knew that the Conference desired the same object, and the members too; that steps were now taken to accomplish it; that in May next, doubtless the object, in a peaceable manner, would be gained. But, he professed that he did not believe it; and he would not wait to know.

He was stimulated by some great loyalists, i. e., those who greatly boasted of loyalty; for Ryan asserted an inconsistency in loyal subjects of the British crown, being ecclesiastically subject to a foreign rule. But there was no inconsistency or wrong at all; and in Missionary labours the implied inconsistency has never been, and never could, be acted on. Civil subjection may be due in one land, and church subjection in another. Thus it is with all Roman Catholics in different countries; yet all own spiritual subjection to a bishop in Rome. So with different bodies of Protestants. A Moravian minister in the United States or Canada was spiritually subject to a body in Germany. French Methodists are in subjection to the English Conference. However, there was an apparent argument and sentiment in the proposition, and the great loyalists with some Government officers, therefore aided Ryan. Even the Speaker of the House of Assembly, John Wilson, of Wentworth, encouraged and followed Ryan. And the "Hon. and Rev." Dr. Strachan assisted the expenses of the division party, by sending him a present of £50. The ostensible object of dispute was, *loyal* Methodism against republican.

The agitation was not only kept up by the ideas of loyalty and independence, but by charges against the *preachers*, that they were ambitious, foppish, proud, covetous, and persecuting; against the *church*, that it was falling, had no revivals of religion, and both preachers and people were following the fashions of the world; against the *members*, that all who adhered to the Conference were dupes and slaves; against the *bishops*, that all they were pursuing and doing for the independence of the body, was mere pretence and hypocrisy, having no desire to lessen their power and jurisdiction, disregarding the people, and denying their fervent wishes and their sacred rights.

Another preacher separated himself from the body, viz., David Breakenridge, junr., a son of the companion of Ryan, to the General Conference in 1824, but he was not a member of Conference, having travelled but three years. His circuits were Smith's Creek, Cobourg, and now Belleville,—which took in the country around, especially Sidney and Thurlow. As the Conference drew near, he published for a field meeting in the rear of the 1st concession of Sidney. The people from Belleville and other parts of the circuit gathered, Breakenridge, preached, took up a collection as usual for the support of the Gospel, and concluded the meeting. Then he arose from his knees, and desired the people to wait a little longer. They waited, wondering what was next to come. He then drew out a paper, and to the surprise of all, read his declaration of independence from the Methodist Episcopal Church. He sold his horse, bought a yoke of oxen and a wagon, packed up his goods, and with his family left the circuit, and travelled towards Kingston. The stewards of the circuit, John Reynolds and Wm. Ketcheson, held fast to the collection after the preacher's separation from the body, considering that then he had no claim to it. But Breakenridge returned, consulted a lawyer, and demanded the money. After resisting for some time, the stewards from kindness allowed him to have it.

Ryan and Breakenridge being free from the Conference, proceeded with others to form a new body, which they called the *Canadian Wesleyan Methodist Church*. After a time, the leaders became so bold as to claim the right of the chapel property, and even took forcible possession of some. But though the societies were much agitated this year, yet not a great number followed Ryan: not 200 left altogether. The common sense of the people was greater than Ryans': they said, let us wait until May, and see what the General Conference will do; but he said, waiting was of no use. Thus began the first division of the Methodists in Canada.

#### DR. STRACHAN'S LETTER AND CHART.

The chief member of the English Church, as well as principal member of the Executive Council, drew up in England, for the consideration of the English Government, a Chart and

Letter (dated May 16th, 1827) descriptive of the religious state of Upper Canada; which, being laid before the House of Commons, were ordered to be printed. The object was, to obtain public grants for the support and increase of Episcopalian ministers in the Province. But two faults were committed, viz.: magnifying the strength of the Church of England, and lessening the influence of other bodies; which brought on public discussions and even legislative action.

#### UNIVERSITY OF KING'S COLLEGE.

Dr. Strachan,—a man of two ideas, one for himself, and the other, for his church,—while in England sought and obtained a Royal Charter for a University in Upper Canada, to be called King's College, after his Majesty George IV. An endowment out of the Upper Canada crown lands, of 225,000 acres, and £1,000 a year for sixteen years, was given. But the provisions were for the exclusion of all, except adherents of the Episcopalian church, who were to enjoy the benefit. Instead of a provincial university, it was intended for an Episcopalian seat of learning. But selfish ends are often defeated; and so it happened with King's college.

#### GRAND RIVER.

The work continued to prosper at the Grand River. Fifty natives were now in the Society. Another school was begun January 1st, further on the river, and called the upper mission school. Seth Crawford, who had returned, was the teacher, 25 children attended, and a third school was begun at the Salt Springs, where a native exhorter, called William Doxdader, had for four months laboured with great success. Peter Jones visited the Grand river Indians, Mohawks, Oneidas, and Cayugas, and preached to them in English, William Doxdader interpreting. It was supposed there was now about 8,000 Indians who spoke the Mohawk tongue. Fifty of the Hymns had already been translated into the Mohawk, and the New Testament was in course of translation.

#### MUNCEYTOWN.

The school in Munceytown continued. Some of the children were clothed by the hand of charity. Opposition from

the natives was growing less, to the school and to the Gospel. John Carey, with a local preacher,—acquainted with the manners of the Indians, and now settled among them, were exerting themselves for their spiritual good. A few of the natives appeared reformed, and were looking forward to Christian baptism; and others were quite willing to receive instruction. At the close of 1827, the house was finished and paid for, and schools and meetings were now regularly held. Occasionally, one of the neighbouring preachers would call and preach to the poor Munceys.

#### CREDIT RIVER.

\* After the consent of the Credit chiefs to stay from camp meetings, the Government proceeded with the buildings; and, by the spring of 1825, there were twenty log houses erected. Each house was put on an half acre of land, which fenced would be a sufficient garden for a family. These were the first houses which the Mississauga tribe ever owned or dwelt in; and found a pleasant contrast with the wigwam of poles and bark,—cold, damp, smoky, destitute. They had now two of the marks of civilization, viz., houses and gardens. Before the winter set in, urged by the coldness of the old board chapel, the people were urged, not to wait for the Government erecting a school and meeting house, but to put their own shoulders to the work. Says the Missionary,

“The Indians, men, women, and children, were collected together by the sound of the horn, and the matter was explained to them by Peter Jones, and a subscription paper presented. In half an hour one hundred dollars (lacking 4d) were subscribed, and (it being the time for catching salmon) forty dollars were paid at the time. Many of the Indian women, when they saw others go forward and present the widow's mite, (for they gave all they had, which was from one shilling to three dollars,) expressed their sorrow that they had nothing to give; but added, they would have some soon. They immediately plied themselves to the making of baskets and brooms, and soon presented their dollars and half dollars, and had their names set down among the others. Little boys from eight to twelve years, brought their shillings and two shillings, the product of their little fingers, to help in building a house where they could learn to be wise like white boys, and pray to Re-sha-mun-ne-to (the Great Spirit). How astonish-

ing the contrast! A short time ago these Indians would sell the last thing they had for one tenth its value, to get a little whiskey; but now they will labour and exercise economy to get something to build a house where they can worship the Lord of hosts."

In giving their offerings, several of the Indian women said, "Now, we will have a house where we can hear about and pray to Jesus, without getting cold." In the middle of November, the house (size, 36 feet long, 28 feet wide) was finished enough to allow the children to assemble for school. The friends of the mission on Yonge street assisted in building, and some benevolent persons in the London district purchased and sent a handsome stove for the new house. The people were divided into two societies, and two of the most pious and experienced men were appointed leaders. They were instructed how they should watch over and talk to their brethren, and what duties they ought especially to enforce. They were to make report to the missionary every Sabbath. Thus the newly converted natives were gradually "*built up in their holy faith.*" Since the first conversions of this tribe, there had been three guilty of drunkenness, but by the temptation of the white *Christian*. One Indian was pursued more than a quarter of a mile, and then so pressed as to be almost compelled to drink of the bottle. A second was persuaded to ride in a wagon, and then urged to drink until he held out no longer. The third case whiskey was mixed with cider, so that the Indian could not fail to be overcome. Two of the Indians were restored by deep repentance, and the other impelled by anguish of his soul committed suicide.

The school now consisted of forty children, and was taught by John Jones, brother of Peter,—an Indian man of exemplary life and indefatigable labour for the good of his race, and well taught in the main branches of English education. Twenty of the Indian children had learned a catechism of the first principles of Christianity, and a number of Watt's children's hymns. Twenty could read in the Scriptures; and twelve could repeat our Lord's sermon on the mount, and were beginning to write tolerably. The children were orderly and moral, several had experienced a change of heart, and some showed signs of superior capacity and genius.

In the spring of this year, the Indians, out of their funds in



the hands of Government, purchased two yokes of oxen, one wagon, three ploughs, chains, harrow-teeth, hoes, and other implements of husbandry, to commence the new business of agriculture. A few friends from York and Yonge street sent them a good Scotch plough, to break up the soil.

At the close of the year the members numbered 121, and were divided into six classes. Nearly all the adults were now members of the society, and were walking in the fear of God, and in the comfort of the Holy Ghost, showing great thankfulness to the preachers who laboured with them, and giving many marks of strong affection. Thus the Credit Indians were now comfortably settled, happy in the possession of the grace of God, and had a good prospect for themselves and their children. A happier community for several years than the Indians of the Credit river, could hardly be found.

#### LAKE SIMCOE.

The road called Yonge Street leads from York on lake Ontario to the highest waters in Canada, and the highest land. Around these northern waters, companies of Chippewa lived, hunting in the woods, and fishing in the waters. Peter Jones had met some of them last year, near Newmarket. In June, about 60 collected together, from their northern roamings, 30 miles distant, to a camp meeting on Yonge Street, 12 miles distant from York. They even came a week before hand, and were kindly supplied with provisions by benevolent persons in the neighbourhood, and with a suitable place at the camp ground. On the first day, in the afternoon, the horn was blown for the people to assemble for preaching. The poor pagan Indians heard and obeyed. Their old bald-headed chief led the way, followed by the men, and then the women and children. They sat on the left of the preachers' stand. Great interest was felt by preachers and congregation for these poor people of the forest. But other Indians were present; and though the head men of the Credit mission agreed to the demand of the Governor, yet every Indian man, woman and child was at this camp meeting. Whether the promise was retracted, or not exacted by the Governor, I cannot learn; but to give up the religious enjoyment of a camp

meeting, which to them was like a heaven on earth, was more than were they disposed to do. They would rather have parted with the Great Father's good will and aid. The converted Indians arranged themselves around the pagan Indians.

One of the preachers first spoke to the congregation. Then Mr. Case arose, and addressed the Indian assembly. Peter Jacobs, from the Grape Island, acted as his interpreter. The heathens were told of the first principles of religion—of the creation, fall of man, redemption, of the Father, Son, and Holy Ghost. They were told that if they prayed to the Great Spirit, he would forgive their sins, and change their hearts. Solemnity sat upon every face. The truth they received without objection, as children receive the word of a parent. The first sign of effect was in some bowing down the head, and then tears came from the eyes unused to weep. At last the effect was stronger, and a general trembling was seen, many fell off their seats to the ground, and a strong cry for God's mercy came from the convicted heathen of the woods. A prayer meeting then began, lasting with little intermission until the next morning; and nearly all the men and women were converted to God. On the last day 26 of the Indians were baptized, and 12 children.

When these Indians left, for their home at Newmarket, Peter Jones and two other native teachers from the Credit accompanied them, to strengthen the new converts, and to push on the work in this tribe. Prior to the camp meeting, several zealous persons in Newmarket society had opened a Sabbath school, to teach the Indian children. Now, a pious and educated man, named John Law, of Newmarket, offered to become a school teacher to this body of Indians. The body was estimated to number 600 souls, and therefore might yield a large number of scholars. The Indians accepted of the teacher, and they began immediately to build a school and meeting house, resembling the temporary chapel at the Credit. The house was made of slabs, 24 feet by 20 feet, and next day it was finished. It cost only 7s. 6d. in cash. A meeting was immediately held by Peter Jones, and the Spirit of the Lord was poured out among the people; and the homely chapel became at once the dwelling place of God. The school

began, and 27 children entered on the new employment of learning. John Crane exhorted, and Peter Jones gave some general instructions, urging watchfulness against their former intemperate habits. At the end of each subject, the Indians responded *haahe*, signifying assent. Another meeting was held, when a preacher gave them a sermon, Jones interpreted, and Crane exhorted. All who had experienced a change of heart were desired to rise up; forty arose, most of whom were converted at the camp meeting; the others since. Thus the work of God prospered among these Indians. About 100 had camped near Newmarket for the last three months; and instead of their former ways, no drunkenness was seen in the camp, and prayer was heard in each of the wigwams.

#### MUD LAKE INDIANS.

One of the many lakes on the north west of the village of Peterborough, was called Mud lake, situate between the township of Smith and Ennismore. A company of Indians had this locality for hunting and fishing. Occasionally they would make their appearance in the front about Port Hope, where Mr. Smith, the Indian trader lived. Peter Jones, on returning from his visit to the Rice Lake, with his companion Moses, found a company of these Indians at Port Hope, January 30th. He could not address them, as they were nearly all intoxicated. But the next day, he met the Indians, and some whites in a school house. After singing and prayer, Peter began his discourse to the whites in English. Moses then exhorted the Indians in their tongue, to receive the Gospel. He assured them, by his own experience, that the Gospel only could make them happy here or in the prospect of a hereafter. Peter said if they desired to become Christians as other Indians were, they could speak. After consulting together, these poor drunken Indians agreed, and one spoke, and said, "It was their desire to become Christians, and they would endeavor to do all they had told them." As a proof of his sincerity, he gave Peter his hand. They were recommended to attend their instructions of the Indian brethren who had come from Cavan to do them good; and they consented.

June 7th, Peter Jones found a hundred of the Mud lake



Indians waiting to hear him, at the Cobourg court house. He preached to them, and some were much affected, and fell to the ground. They had previously heard the Gospel, with the Rice lake Indians, and the tribe was now a praying people renouncing ardent spirits. Peter exhorted the class-leader to be faithful, and take care of the people. When leaving one came with four dollars and a half for him, which they had collected without any suggestion. They shook hands with him, with the tears streaming down their faces. So great affection had the Indians to such as did them good.

#### SCHOOGOG LAKE.

Early in January, Peter Jones visited the Schoogog Indians. He found an encampment of about 40 in Darlington. They appeared anxious for religious instruction. He taught them the Lord's prayer and the Ten Commandments. He left them much affected, and inclined to seek the true God and serve him. In February he found a number of this tribe in Whitby, and taught them the Lord's prayer and the meaning. The poor Indians were very anxious for instruction. After they could repeat the prayer, he taught them the Ten Commandments. One Indian soon repeated them without any mistake. Then they were instructed concerning the Sabbath day. As in other places, so with these Indians, the white trader was their worst enemy. The traders hated the reformation now going on. But the Indians were very steadfast—more so than could really be expected.

Two men went to traffic with these Indians for furs, taking two barrels of whiskey near to the Indian encampment. They hoped to make the Indians drink first, and then buy the furs with more whiskey. But they were disappointed. After making one or two drunk, the Christian Indians went in: body, and demanded the whiskey, saying that if not given up they would not trade. Sooner than lose the receipt of the furs, the traders allowed the Indians to take the whiskey. After a hole was cut in the ice, weights were tied to the barrels, and they were sunk to the bottom of Schoogog lake. A pleasing incident of the firmness of the Indians, and a basal illustration of the covetousness of the white traders.

A party of the Schoogog Indians attended the Yonge street camp meeting, with the Credit and Lake Simcoe, and received strength thereby. December 22nd, Peter Jones again met these Indians, in Whitby. The first meeting produced a shaking among the dry bones. After remaining two or three days, and just before he left, the Indian men came in to his lodging. He walked out, and they all flocked around him; when old Johnson, in a bold and strong voice said, "Brother, we thank you for visiting us, to tell us the great words of the Great Spirit. Brother, you must tell us what we must do to serve the Great Spirit; for we are as yet very weak and ignorant. All these young men have been trying to keep the good words you told them last winter, and not one of them will taste or smell *Skootawapoooh*. Brother, we like to pray to the Great Spirit, and to be taught the good way, and as a token of our sincerity we cast in our mites." He then put into the Indian preacher's hand half a dollar, and the rest followed, some giving half a dollar, some a quarter, some sixpence, making together £1 10s. In giving they gave with delight; and like the widow's gift, each gave all the money he had.

#### RICE LAKE.

After the conversion of some of the Rice lake Indians at the Cramahe camp meeting, and at the Hamilton conference, the good work still proceeded. In the end of January, Peter Jones visited an encampment, in Cavan. A large number were gathered from various places, to receive religious instruction from him. At the first meeting, the Indians were so happy, that they broke out in praises to the Great Spirit, and wept so vehemently, that the preacher was obliged to stop and weep also. At the close, one of the principal men said, "We are very glad you are come to tell us the words of the Great Spirit, which make our hearts so happy, and which we have found so recently." He replied it was the will of the Great Spirit we should love one another, and assist each other in the way to heaven; and that was the reason he had come to instruct them. The Indians were encouraged to build a bush chapel, as at the Credit. They dug away the snow, now the

depth of winter, and made a circular embankment of it. Poles were stuck into the ground all round, which were covered with barks and hemlock boughs. An open space in the middle was left for a fire. A meeting was held in the afternoon, when the natives began to commit to memory the Lord's prayer; which some soon learned. They next began to learn the Ten Commandments, and other things necessary. What children of Christian parents knew, these Indians had now to learn. Moses and Captain Pahdosh now arrived, to assist the people in these meetings. The number who had experienced religion was about 100. At the quarterly meeting of the Rice Lake circuit, (held a week or two prior) the Presiding Elder Case baptised 75 of them. The Government Agent had lately visited these Indians, to know whether they wished to settle down and become farmers; if so, the Government would build them houses, if they were willing to make their land payments bear the expense. After consulting, the Indians agreed to the proposal. Peter Jones gave the people all the advice he could, necessary in their beginning a new life, temporal and spiritual, and parted with them, to their great sorrow. Many wept when he shook hands, and said, good bye! Some put small pieces of silver into his hands, others a few pence, and the women some silver brooches. "My heart," says he, "was almost overcome, to witness the liberality of these poor Indians, and their attachment to me, who am not worthy of the kindness shewn me."

After three months Peter Jones returned to the Rice Lake. He called on Smith, the Indian trader, at Smith's creek, to learn the conduct of the Indians since. He was informed that they were all steady, and drank no more whiskey, were strict in keeping the Sabbath day, and were preaching and praying everywhere. In a canoe Peter crossed the lake to the encampment. On landing, the women, children, and the few men at home hastened to the shore, to welcome the young preacher. They shook hands, while some wept for joy, and some shouted praise to the Lord. Most of the men were hunting about the lake. But they would all come home, it was said, if the guns were fired one after another. So three men fired about twenty times; and in one hour all returned, and were glad to see the preacher. Immediately a meeting was held, and Peter spoke

of the subject of man's redemption ; of the goodness of Kezhamunedoo (God) in sending his only Son to save us from Mah-jemunedoo (the bad spirit), and that whosoever would believe on Him would be happy, and when they died would be taken up to Ishpeming (heaven) ; at which the congregation gave a shout of joy, and some fell to the ground. In three hours another meeting was held ; and the Lord greatly blessed the people. Peter still further instructed, preached, and exhorted the Indians, and departed ; and the men returned to their hunting.

At the Cobourg quarterly meeting, in the old chapel, two miles north of the village, May 28th, about 70 of the Rice Lake Indians were present. Peter Jones took down the names of as many as wished to be baptised. Old and young numbered 44. At 11 o'clock elder Case preached, and afterwards baptised the Indians. All these, in addition to the others already baptised, renounced heathenism, accepted the Gospel, and were leading a new life, resolving to continue in the faith even unto the end. The next day the Lord's Supper was given, and about 50 Indians received it with the whites. This party of Indians had begun to cultivate a little land, and desiring to plant more Indian corn and potatoes, Peter Jones returned with them to the Rice Lake to help them. May 30th, he selected Spook or Ghost's island for cultivation, and got the Indians to clear the bush,—a new and awkward employment to them. June 4th, he set three teams ploughing the land. He got 18 bushels potatoes and one of seed corn. Finished ploughing five acres. Indians all employed in planting. After each day of work a religious meeting was held. Two Indians exhorted their brethren, and helped to carry on the meetings with Peter Jones. One was called Peter Wahson, who could speak in a very forcible manner ; and the other, Captain Pahdosh, who exhorted in a powerful way, and with great effect. So God raised up natives among the natives to strengthen his own good work. At the last meeting, Peter Jones gave general instructions, as attention to the Ten Commandments, the way of keeping up religious meetings, living good lives, keeping out of debt, moderation in dress, praying for the king and country, and for all in authority. He then left the island, having been eight days with these docile beginners in religion and civilization.

The Rice lake Indians, since the beginning of their conversion last year, had often solicited a school for their children, that they might learn to read the *good book*. As they had no settled residence, and there were no funds to pay a teacher. On the return of the preacher from Conference in September, the Indians went out to Cobourg to renew the request. Mr. Case said to the chief, "You are now going away to your hunting grounds. You will not need a school till spring." To this they replied, "If we can have a school we will leave our women and children. Our women make baskets and brooms, and can buy flour and meat for the children while at school." Such anxiety appeared in the request that it was thought something should be done to meet it. Two benevolent persons in Cobourg, Messrs. McCarty and Perry, offered to undertake the building of a school house, and a pious youth named H. Biggar, was engaged as a teacher. The Indians in October, departed on their winter hunts, to the region of the Otonabee river, and of the great lakes connected with it.

"These waters plenty fish afford,  
The perch, and pike, and cat;  
And there the spotted salmon swims,  
And sturgeon stored with fat."

In some of these northern waters, a fine large fish called the *maskenonge* is an inhabitant, and is often caught. The fisheries of these lakes were now in the possession of wild animals explored only by parties of Indians hunting. Indeed, even now, (in 1861) the northern shores of these lakes are almost as solitary and wild as ever. Especially in 1827, these forests were large and valuable hunting grounds.

"There various furs for caps were found:  
The beaver, coon, wild cat;  
Otter, martin, rabbit, mink,  
Gray fox, ground chuck, musk rat."\*

As agreed, the women and children, instead of roaming with the men, remained at home, *i. e.* in the vicinity of the school house. In November the school house was finished.

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\* Meth. Mag. 1828, p. 74.



and a school of about twenty children was commenced. Thus these Indians advanced in religion and civilization—as far indeed as the most sanguine of their friends could expect.

#### GRAPE ISLAND.

After the leasing of the two islands, the next step was to promote the settlement of the Bay of Quinte Indians. In the fall and winter, about one half of the tribe camped on Grape Island. The preachers in the vicinity visited them, and the native exhorters acted as shepherds of the flock. The people were taught the Lord's Prayer and Ten Commandments. The manner was for the interpreter, Wm. Beaver or Jacob Peter, to pronounce a sentence in Chippewa, and all the assembly to repeat together after him, until they held it in their memories. They were also instructed in the meaning. The other half of the tribe went off for the fall hunting. When they returned in January a meeting, lasting several days, was held in the chapel in Belleville, to instruct them also. In explaining each of the commandments, the subject was thus applied: "Now, brothers, you see you have broken this law, and being guilty, how will you stand before your offended Judge?" They felt as rebels against the Majesty of Heaven; and before the tenth commandment came, the whole assembly wept, sobbed, and groaned under the convictions of their sins. "Now, brothers and sisters, you have sinned, and you have no goodness to plead. But you are sorry for your sins. Yet where will you go for relief? I will tell you: there is but one path for your feet, but one wigwam that can defend you from the storm. Jesus Christ is a great Rock to defend you. Run to him. He loves you, for he died for you; and your great Father receives you, and forgives all your sins, because his beloved son died for you, and now pleads for you. Yes, he gives his Holy Spirit to comfort your hearts, and to assure you that your sins are forgiven." In this way the law and the gospel were simplified to the understandings of the children of the woods; and the law was their schoolmaster to bring them unto God. The tribe numbered about 130 souls, and the society embraced every adult, about 90 persons.

The Indians in the rear of Kingston, whom Peter Jones and John Crane visited in February last year, had found their way to Grape Island, to see and hear of the great things told them. In May, Peter Jones met them in Belleville, 40 in number, and they appeared to be under the same Gospel influence as the other tribes or companies of the nation. They accompanied him to Grape Island, and engaged in the religious exercises of the other Indians; and soon found the way to the Saviour, and to the experience of a heart renewed by the Holy Spirit. These natives in society were reported at Conference as belonging to Bay of Quinte circuit. May 23rd, elder Case administered the Lord's supper to 90 Indians on the island, and baptized 20 lately converted. In this month the buildings were commenced, and some land ploughed and planted. Peter Jones spent twelve days with the natives, assisting them in their temporal concerns and spiritual, and slept in a bark wigwam like the rest. The condition of the people was every day improving. As many as 130 would assemble for worship. Their voices were melodious, and delightful was the singing together

"How happy are they who their Saviour obey,  
And have laid up their treasure above;  
Tongue cannot express the sweet comfort and peace,  
Of a soul in its holiest love.

Nah kooh sha a she  
Pah pe na tah mooh wadt  
Ke sha mun ne toon kane wab mah chik  
Ah pe che sah kooh  
Cepe pah he na tah moogk  
Pe je nuk shah wane one kooh se wadt."

A small hymn book of twelve hymns, translated into the Chippewa, was now printed by the Missionary Society of the Methodist Episcopal Society, in New York, and some copies were now on Grape Island; and the desire to read and sing the hymns stimulated the desire to learn. A school and meeting house was built in July, 30 feet by 25 feet. Wm. Smith was the first school teacher, having 30 scholars in the day school, and fifty in the Sabbath school. The farming operations were under the superintendence of R. Phelps. The

girls and women were instructed in knitting, sewing, making straw hats, and other work, by Miss E. Barnes.

The public property of the Indians comprized a yoke of oxen, 3 cows, a set of farming tools, and material for houses, as lumber, nails, and glass,—contributions of the benevolent. The improvements of the year were expected to cost £250,—to be met by benevolence, in the United States and Canada. In October, the meeting-house was seated, in connection with which was a room provided for a study and bed for the teacher. The bodies of eleven log houses were put up; eight had shingled roofs; and they were enclosed before winter. Such comfortable houses made an agreeable contrast with the rude, cold wigwams.

The new community was happy in the experience of religion. In the wigwams, the voice of gratitude and praise would sometimes break the silence of night. At the break of morn, in July, Mr. Case and the mission family were awakened by a voice, as they supposed, of distress, not knowing the language. They hastened to afford relief. On going into the wigwam, an aged woman was standing up, trembling, and earnestly talking to those near. "Who is this woman, and what is the matter with her?" John Sunday replied, "Oh, it is my mother. She is very happy. She say she want now to go to heaven where Jesus is. She so happy all night, she can't sleep." Extraordinary manifestations of God's love to these poor forlorn ones were not unfrequent. The natives in general loved their new religion, because it was a happy religion. The joy of the Lord was their strength.

John Moses, the exhorter, so useful at the Adolphustown camp meeting, with the lake Simcoe Indians at Newmarket, with the Mud Lake natives at Smith's creek, and with his own people since they turned to the Lord, died on the island July 25th. He was a happy Christian. During his illness of some months, he was always resigned, and often expressed a desire to depart to be with Christ. He was at times so happy, that, like Moses on the mount, his face appeared to shine.

#### KINGSTON AND CROSBY.

For the first time, the oldest circuit in Canada, the Bay of Quinte, as a full hive, (having nearly 1000 members,) gives off a swarm to the east. Hallowell and Belleville circuits have



of been cut off in the west; and now Kingston, with the vil  
Waterloo, and the townships of Kingston and Loborough,  
the borders of Ernestown, are separated and formed into  
Kingston circuit, afterwards, for many years, called the W  
loo circuit,—a name still remaining on the list.

The second circuit in Canada, (the Oswegotchie, now  
Augusta,) a full hive too, of nearly a thousand members, i  
sends off her northern societies, in Crosby, Bastard, Ki  
which was formed into the new Crosby circuit. The R  
mond mission adjoining was also begun. Thus the inte  
between the St. Lawrence and Ottawa rivers is occupied  
organized as fast as the new settlements rise up from  
forest. The work was increasing among the whites  
Indians; and at the Conference the increase of members  
for one year nearly eleven hundred persons.

*Appointments by the English Conference.*

Quebec,—Richard Pope.....	137
Montreal,—Robert Alder, Joseph Stinson.....	133
Kingston,—James Booth.....	51
St. Armand's,—Thomas Turner.....	420
Three Rivers,—William Faulkner.....	18
Stanstead and Barneston,—Jas. Knowlan, Mat. Lang	254
Shefford,—William Squire.....	195
Odelltown and Burtonville,—William Burt.....	192
Melbourne,—One is wanted.....	59
Caldwell's Manor,—One is wanted.....	60

1,519

In 1825..... 1,109

Increase in two years..... 410

JAMES KNOWLAN, *Chairman*

1828. The French people in Lower Canada were, in v  
ous respects, dissatisfied with their government, and electe  
house of Assembly on the dissatisfied feeling. The house  
the party elected sent a statement of the grievances to  
Imperial Government, supported with 87,000 signatures.  
this large number, only 9,000 could sign their names;  
remainder made their marks,—a sign of the great want  
education among the French people. The Home Gove  
went referred the matter to the Home Parliament. May 2

a committee of 21 members of the House of Commons was appointed to inquire into the condition of Canada. July 22nd the Committee reported in favour of the petition. A new governor, Sir James Kempt, from Nova Scotia, came, and was instructed to carry out a conciliatory policy.

The province of Upper Canada was no more contented than the other province. The house of assembly was in strong opposition to the Governor and the Executive. The eighth parliament was dissolved; but the house returned was the same in feeling and principle as the house dissolved. In the course of the year, Governor Maitland was removed to Nova Scotia, and Sir John Colborne took the reins of power. These were the days when, what is called in the civil history of the province, the "family compact" ruled. A few families joined together by relationship and interest, and with members thereof in the executive council, or in high offices, rule the legislative council, the executive council, and the governor; and so enjoy the honours and emoluments of office with their friends; and so rule the whole province,—a large party, however, with some newspapers, and a majority of the assembly, "kicked against the pricks." The executive party, for a number of years, had ruled and enjoyed the country in peace. For a few years, as the people directed their attention to politics, the ruling party was disturbed and annoyed in the enjoyment of place, power, and riches. Now the disturbance excited was growing into a great commotion. Hereafter, the commotion grew up into a storm, and the tempest brought those in high places low, even to the dust. Power, with injustice for a foundation, can never calculate on continuance.

#### GENERAL CONFERENCE.

The General Conference convened in the city of Pittsburgh, May 1st, 1828. Five bishops were present, viz: M'Kendree, George, Roberts, Soule, and Hedding. And there were representatives present from sixteen conferences, with the five preachers from the Canada Conference. The separation of the Methodist connection in Canada came before the meeting, was duly considered and finally settled. The memorial of 1824 had been submitted to all the annual conferences, in the

four years since, and was concurred in by a majority, if not all. The account given by a member of the General Conference may be here allowed :—

“ We have already seen that the Canada brethren had manifested much dissatisfaction on account of the relation which they sustained to us, and the desire they had manifested at times to become independent. This desire, however, did not arise out of any dissatisfaction with the conduct of the brethren in the United States toward them, but chiefly from the opposition evinced by statesmen in Upper Canada to their being subject to the control of a foreign ecclesiastical head, over which the civil authorities of Canada could exercise no jurisdiction ; and as most of the preachers in Canada were formerly from the United States, and all of them subject to an ecclesiastical jurisdiction in another nation, it was contended by the Canadian authorities that they had no sufficient guarantee for their allegiance to the crown of Great Britain, and to the civil regulations of Canada ; and hence the Methodist Ministers in Canada had suffered civil disabilities, and had not been allowed to celebrate the rites of matrimony, not even for their own members.

“ These arguments, and others of a similar character, had induced the Canada conference, which assembled in Hollowell, in 1824, when Bishops George and Hedding were both with them, to memorialize the several annual conferences in the United States on the subject of establishing an independent church in Upper Canada, requesting them to recommend the measure to this General Conference. Accordingly, the subject came up this time by a memorial from the Canada Conference, which was presented by its delegates, and referred to a committee.

“ The deliberations of the conference resulted in the adoption of the following preamble and report :

“ *Resolved*, by the delegates of the annual conferences in General Conference assembled, That whereas the jurisdiction of the Methodist Episcopal Church in the United States of America has hereto been extended over the ministers and members in connection with the said Church in the Province of Upper Canada, by mutual agreement, and by the consent of the brethren in that province ; and whereas the General Conference is satisfactorily assured that our brethren in the said province, under peculiar and pressing circumstances, do now desire to organize themselves into a distinct Methodist Episcopal Church in friendly relations with the Methodist Episcopal Church in the United States ; Therefore be it resolved, and it is hereby resolved, by the delegates of the annual conferences in General Conference assembled :

“ 1. That if the annual conference in Upper Canada at its ensuing session, or any succeeding session previously to the next General

Conference, shall definitely determine on this course, and elect a general superintendent of the Methodist Episcopal Church in that province, this General Conference do hereby authorize any one, or more, of the general superintendents of the Methodist Episcopal Church in the United States, with the assistance of any two or more elders, to ordain such general superintendent for said Church in Upper Canada; provided always that nothing herein contained be contrary to, or inconsistent with, the laws existing in said province; and provided that no such general superintendent of the Methodist Episcopal Church in Upper Canada, or any of his successors in office, shall at any time exercise any ecclesiastical jurisdiction whatever in any part of the United States, or of the territories thereof; and provided also that this article shall be expressly ratified and agreed to by the said Canada Annual Conference before any ordination shall take place.

"2. That the delegate who has been selected by the General Conference to attend the ensuing Annual Conference of the British Wesleyan Methodist Connection be, and hereby is instructed to express to that body the earnest and affectionate desire of this General Conference that the arrangement made with that connection in relation to the labours of their missionaries in Upper Canada may still be maintained and observed.

"3. That our brethren and friends, ministers or others, in Upper Canada shall at all times, at their request, be furnished with any of our books and periodical publications on the same terms with those by which our agents are regulated in furnishing them in the United States; and until there shall be an adjustment of any claims which the Canada Conference may have in this connection, the book agents shall divide to the said Canada Church an equal proportion of any annual dividend which may be made from the Book Concern to the several annual conferences respectively; provided, however, that the aforesaid dividend shall be apportioned with the Canada Church only so long as they may continue to support and patronize our Book Concern as in times past.

"It was afterwards resolved that the managers of our Missionary Society should be allowed to appropriate the sum of seven hundred dollars annually for the support of the Indian missions in Upper Canada.

"There is an important principle involved in the above agreement to dissolve the connection which had so long subsisted between the Methodists in the United States and Upper Canada, which it seems expedient to explain. When the subject first came up for consideration it was contended, and the committee to whom it was first referred so reported, which report was approved of by a vote of the General Conference, that we had no constitutional right to set off the brethren in Upper Canada as an independent body, because the terms of the compact by which we existed as a General Conference made it obligatory on us, as a

delegated body, to preserve the union entire, and not to break up the Church into separate fragments. Hence, to grant the prayer of the memorialists, by a solemn act of legislation, would be giving sanction to a principle, and setting a precedent for future General Conferences, of a dangerous character—of such a character as might tend ultimately to the dissolution of the ecclesiastical body, which would be, in fact and form, contravening the very object for which we were constituted a delegated conference, the object being a *preservation*, and not a *destruction* or *dissolution* of the union. These arguments appeared so forcible to the first committee, and to the conference, that the idea of granting them a separate organization on the principle of abstract and independent legislation was abandoned as altogether indefensible, being contrary to the constitutional compact.

"But still feeling a desire to grant, in some way, that which the Canada brethren so earnestly requested, and for which they pleaded with much zeal, and even with most pathetic appeals to our sympathies, it was suggested by a very intelligent member of the General Conference, the late Bishop Emory, that the preachers who went to Canada from the United States went in the first instance as missionaries, and that ever afterward, whenever additional help was needed, Bishop Asbury and his successors asked for *volunteers*, not claiming the *right*, to send them, in the same authoritative manner in which they were sent to the different parts of the United States and territories; hence it followed that the compact between us and our brethren in Canada was altogether of a *voluntary* character—we had offered them our services and they had accepted them—and therefore, as the time had arrived when they were no longer willing to receive or accept of our labours and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them.

"This presented the subject in a new and very clear light, and it seemed perfectly incompatible with our powers as a delegated conference, and their privileges as a part of the same body, thus connected by a *voluntary* and *conditional* compact, either expressed or implied, to dissolve the connection subsisting between us, without any dereliction of duty or forfeiture of privilege on either part. It was on this principle alone that the above agreement was based." \*

But an answer of the General Conference to the Canadian petition was couched in the following words, and a copy brought away by the delegates:—

"Resolved by the Delegates of the Annual Conference in General Conference assembled,—

"That whereas the jurisdiction of the M. E. Church in the United States of America, has heretofore been extended over th

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\* Bangs' History of Methodist Episcopal Church.



ministers and member in connection with the said Church in the Province of Upper Canada, by mutual agreement, and by consent of our brethren in that Province; and whereas this General Conference is satisfactorily assured that our brethren in the said Province, under peculiar and pressing circumstances, do now desire to organize themselves into a distinct Methodist Episcopal Church, in friendly relations with the Methodist Episcopal Church in the United States—

"Therefore be it resolved, and it is hereby resolved, by the Delegates of the Annual Conference in General Conference assembled:—

"If the Annual Conference in Upper Canada, at its ensuing session, or any succeeding session, previously to the next General Conference, shall definitely determine on this course and elect a General Superintendent of the Methodist Episcopal Church in that Province, this General Conference do hereby authorise any one or more of the General Superintendents of the Methodist Episcopal Church in the United States, with the assistance of any two or more elders, to ordain such General Superintendent for the said Church in Upper Canada:

"Provided always, that nothing herein contained, be contrary to, or inconsistent with, the laws existing in the said Province;— and provided that no such General Superintendent of the Methodist Episcopal Church in Upper Canada, or any of his successors in office, shall at any time exercise any ecclesiastical jurisdiction whatever in any part of the United States, or of the territories thereof;— and provided also that this article shall be expressly ratified and agreed to by the said Canada Annual Conference before any such ordination shall take place."

The document was dated May 22nd, 1828, and signed by Rev. Dr. Fisk, chairman *pro tem*, and attested by the Rev. Dr. Ruter, Secretary of the Conference.

The connection between the United States and the Methodists in Canada was now severed, or rather permitted, by the General Conference. The preachers of the United States began the religious instruction of a large body of the Canadian population, regulated and carried on the work so long as desired, saw the work of God prosper in their hands continually, and now they give up the oversight in a calm and friendly manner, and in a spirit becoming bishops and elders of the church of Christ. They took forethought for the new body standing alone, and made provision for the Government of the body, and for the assistance of the new work of God among the Indian tribes.

#### THE METHODIST PROTESTANT CHURCH,

Was the name now taken by a body of separatists in the United States. For eight years, the question of admitting laymen to be members of the annual and general conferences had been zealously discussed, and the controversy lately grew severe and bitter. A memorial to the General Conference was presented, considered, and the petition refused. The reply to the memorial is a fine specimen of calm, clear, and Christian reasoning; and is to be found in Dr. Bangs' history. For some years, the preachers and laymen desiring the innovation were called "Reformers;" and now they took the name of *Protestant Methodists*. The reformers were strongest in New York, Philadelphia, Baltimore, Pittsburgh, and Cincinnati. But the secession was not felt; for in the year 1829, the increase of the Methodist Episcopal Church was over 29,000 members, and the next year over 28,000. A few of the Methodists in Canada were Reformers; and the Reformed preachers made attempts to raise societies; but the effort was not very successful. The writer never saw or heard of any standing societies; but there was a little frame chapel in Loto-rough, near Kingston, which was built by the Reformers, and given up, and then used by other denominations. This was the second separation in the Methodist Episcopal Church: the first was, by O'Kelly and the "Republican Methodists."

#### ERNESTOWN CONFERENCE.

The preachers did not assemble until the 2nd October, and remained until the 8th. The Conference was held in the second or Ernestown, a fine township in the Bay of Quinte country, and at the Switzer's chapel,—so called from some Irish families of the name of Switzer who early settled here, and who generally belonged to the Methodist church, and the chapel and neighbourhood still go by the same name as in 1828. Bishop Hedding came for the last time, and presided over the meeting. No United States bishop, no bishop at all, has ever presided since. There were nine preachers now taken into the work on trial:

Wm. Smith,	Asabel Hurlburt,	Hamilton Biggar
John Beatty,	Alvah Adams,	George Rycerson
Richard Phelps,	Ephraim Evans,	Charles Wood

Three of these had been employed in the past year among the Indian people. H. Biggar taught the school at the Rice lake, and Wm. Smith and Richard Phelps assisted at the Grape Island. The superannuated preachers were

Thos. Whitehead,	Peter Jones,	James Jackson,
Wm. Brown,	Isaac B. Smith,	Andrew Prindle,
Wyatt Chamberlain,		

The two last were now placed on the superannuated list. Andrew Prindle began the itinerant work in 1806, and had travelled a number of circuits in Canada and the United States. Wyatt Chamberlain entered the work in 1814. Preachers remaining a course of years in the trying itinerancy are worthy of honour. All do not endure. Some taken on probation are found unsuitable for the work, some turn aside to other denominations, some make shipwreck of faith and a good conscience, some cannot bear the privations of an itinerant life in the poorer fields of labours, some are seduced to return again to worldly employments and hopeful prospects, and some die early in the hope and triumph of the Gospel.

Although Ryan and his friends were making zealous efforts to obtain members from the Methodist Episcopal Church, yet their success was not great. Instead of a decrease, as might be expected, there was an increase of 692 members, and 343 Indians. And now the General Conference had agreed to the independence of the Canadian body, what surprise and vexation must have been felt, especially by the leaders of the new Wesleyan body! On the return of the Canadian delegates from the General Conference, Mr. Ryan was met, and informed that the bishops and preachers had given independence to the Canadian Methodists: he looked astonished, trembled, and could scarcely utter a word. The aged man would have retraced his steps, it was believed, but for the government and party now supporting him, in his divisive measures. Scarcely ever was there a separation in a church with so little foundation to build it on. There was indeed nothing to justify it to the conscience, reason, or common sense. The church was left because the separatists believed the church would not attain an independent position; but scarcely had they left, than the church became independent.

The bishop brought the subject of independence before the Conference. A committee of nine was selected to consider



the matter, and prepare for the action of the Conference. After a patient investigation of the whole subject for three days, the Committee reported favourably of the General Conference action, and the report was unanimously adopted by the Conference. The resolutions :

"Whereas the jurisdiction of the Methodist Episcopal Church in the United States of America has heretofore extended over the ministers and members in connection with the said Church in the Province of Upper Canada, by mutual agreement and by the consent of our brethren in this province;—and whereas it has been and is the general wish of the ministers and members of the Methodist Episcopal Church in Upper Canada, to be organized into a separate and independent body, in friendly relations with the Methodist Episcopal Church in the United States; and whereas the General Conference has been pleased to comply with our wish in this respect, and has authorised any one or more of the General Superintendents of the Wesleyan Methodist Church in the United States, with the assistance of any two or more elders, to ordain a General Superintendent for the said church in Upper Canada :—

"Resolved 1st, — That it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize itself into an independent Methodist Episcopal Church in Canada.

"Resolved 2nd,—That we adopt the present discipline of the Methodist Episcopal Church as the basis of our constitution and discipline, except such alterations as may appear necessary from our local circumstances."

As a basis, the old Discipline of the Methodist Episcopal Church stood, and still stands, for the government of the Canadian body. And a useful code of rules it is, mostly the fruit of the Christmas Conference of 1784. But some alterations were necessary. The 23rd article of religion, relating to the rulers of the United States and declarative of their independence and freedom from foreign jurisdiction, was expunged and another inserted, shewing the duty of all Christians to be subject to the powers that be.

Another alteration was in regard to a superintendent preacher appointing a class leader. The discipline said, that the preacher was "to appoint all the leaders, and change them when he saw it necessary," and so the rule continues in the Methodist Episcopal Church of the United States. But the Canadian Conference now agreed to add, "but not contrary to the wish of the class, or without consulting the leader's meeting." Thus the members have a check on a preacher,

hindering a change of leaders when not agreeable to the societies. (Discipline on duties of Superintendents, Sec. iii.)

Further, to secure the interests of the members, a sort of veto power was given to the representatives of the people in their quarterly meetings. No such restriction was or is in the economy of the Methodist Episcopal Church. But it is still the rule in Canada, and is occasionally in use. The restriction thus reads:

"No new rule or regulation, or alteration of any rule or regulation now in force, respecting our temporal economy;—such as the building of churches, the order to be observed therein; the allowance to the Ministers and Preachers, their widows and children; the raising annual supplies for the propagation of the gospel (the Missions excepted), for the making of the allowances of the preachers, &c.;—shall be considered as of any force or authority, until such rule, regulation, or alteration, shall have been laid before the several quarterly meetings throughout the whole connexion, and shall have received the consent and advice of a majority of the members (who may be present at the time of laying said rule, regulation or alteration before them) of two thirds of the said quarterly meetings.

"Nor shall any new rule, regulation, or alteration, respecting the doctrines of our church, the rights and privileges of our members; such as the receiving persons on trial and into full connexion; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and reproof, suspending, or excluding disorderly persons from society and church privileges;—have any force or authority until laid before the quarterly meetings, and approved as aforesaid." (Book of Discipline, ch. ii. sec. 1.)

#### ANNIVERSARY OF MISSIONARY SOCIETY.

The meeting took place on Saturday, October 4th, at 2 o'clock in the afternoon. The report stated that there were 10 Indian missions in Upper Canada, 12 schools, about 300 scholars, and 800 members in society. During the five years, about 1,200 had been baptized. The bishop presided at the meeting, and three of the preachers addressed the congregation and conference. The most interesting circumstance was, the exhibition of the effect of the Gospel by the Indians present. The mission teachers, with some of the children and their friends from Rice lake, now showed their improvement in reading, spelling, catechisms, singing, needle work. The congregation was delighted. William Doxstader (and another

zealous Mohawk, William Hess, with Peter Jones) was at the meeting, and also read from St. Luke's gospel in the Mohawk. So that English, Chippewa, and Mohawk, were heard shewing forth the praises of God and the power of the Gospel.

On Sunday morning, 8 o'clock, the Indians met in the chapel to worship in their own way and language. The tents were near the chapel, and the hospitality of the neighbourhood provided for their wants. Many of the whites were present, who rejoiced to see the grace of God in the Indian tribes. Some of the native men and women spoke of their conversion to God. In the forenoon the bishop preached from John iv. 35, 36. In the afternoon was another sermon, when the Indian children sang some hymns, and the Indian speakers gave short addresses to the Indian part of the congregation. In the evening, the natives had a meeting in the chapel. Thus usefully and pleasantly passed the Conference Sunday.

#### ENGLISH CONFERENCE.

As the Canada body was now a separate and independent church, the preachers wished not only to stand on good and friendly terms with the United States brethren, who had planted the vine in the wilderness, watered it and watched it until it grew strong,—but also with the other great Methodist body, the parent of all, in England. The English body had occasioned much trouble and uneasiness to the Canadian body, and was now a near neighbour in Lower Canada, (and still retained the same position in Upper Canada, in Kingston, notwithstanding the treaty,) but the Conference trusted that no more difference would come, and that brotherly affection only would be felt for each other. A committee was therefore appointed—Wm. Case, George Ryerson, and James Richardson —“to correspond with the British Conference in order to establish a friendly relation and intercourse between the two connections.”

#### FIRST GENERAL SUPERINTENDENT OF CANADA METHODIST EPISCOPAL CHURCH.

And now the Conference was coming to a close, and no more bishops were expected from the United States to preside, and as some one was required to be bishop or superintendent



of the church, the choice of the preachers fell on the oldest member of the body,—a man in every respect worthy,—the Rev. Wm. Case, who was therefore appointed General Superintendent of the now independent Church until the next conference.

The good bishop Hedding,—a useful minister, beginning to travel in 1801,—now gave the preachers necessary counsel, wished them well in the name of the Lord, and took his departure from the Conference, from the Switzer chapel, and from the Province. And here ended the connection of the Methodist Episcopal Church in Canada with the bishops and church in the United States; a connection of no particular advantage to the larger body, but of great benefit to the education, morals, order, and religion of both Upper and Lower Canada. Nor was the connection ever injurious to the allegiance of the people to the British Crown, although manifold have been the charges to the contrary; a standing instruction to the preachers on British ground was as follows:

"As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under British or any other government, will behave themselves as peaceable and orderly subjects." (Discipline ch. i. sec. 2.)

No instance is on record of any preacher ever departing from this instruction, and the loyalty of the Methodist body, shown in the American invasion, is a demonstration of the charges being nothing but unjust reproaches.

#### ADDRESS TO THE GOVERNOR OF UPPER CANADA.

As a new governor was now come into Upper Canada, and much was expected from him by the country, dissatisfied by some conduct of the late governor, he was welcomed by all classes, and also by the Methodist Conference, in the following address—the first of the kind:—

"Address to his Excellency Sir John Colborne, by the Ministers of the Methodist Episcopal Church in Annual Conference assembled.

*"To his Excellency Sir John Colborne, K. C. B., Lieut. Governor of the Province of Upper Canada, Major General commanding his Majesty's forces therein :*

*"MAY IT PLEASE YOUR EXCELLENCY :—*

*"We, his Majesty's faithful and loyal subjects the Ministers of the Methodist Episcopal Church in Canada, in our Annual Conference assembled, respectfully beg leave to offer to your Excellency our most cordial congratulations on your Excellency's appointment to the Governorship of this Province, and on your safe arrival amongst us.*

*"We hail it as a propitious event, and it affords us peculiar pleasure, to present to the representative of our Sovereign our assurances of loyal attachment to His Majesty's mild and beneficent Government, and to the Constitution of our Country.*

*"We shall ever consider it among our most important duties, as religious teachers, to inculcate the principles of fidelity and obedience to the Governor and lawfully constituted authorities of our highly favoured country ; and we assure your Excellency that these feelings of conscientious attachment to the British Government cherished by us as Christian Ministers, and dear to us as British subjects, pervade and animate the people of our pastoral care.*

*"As the Ministers and representatives of our Anglo Canadian church, unconnected with the civil and ecclesiastical authority of any other country, we rejoice that by the kind and merciful Providence of God, we form a part of the British Empire.*

*"We pray Almighty God that your Excellency may be guided and assisted in the discharge of the arduous duties of your Government, and that your residence among us may be equally gratifying to yourself, and beneficial to the best interests of the loyal inhabitants of this Colony ; and that under your Excellency's wise and equitable administration and fostering care, the general interests of this Province may prosper ; that the benign influence of religion and education may be widely diffused ; and that our civil and religious liberties—the strongest bonds of perpetual union between this Colony and the Mother Country—may be established on the best and surest foundations.*

*"We request that your Excellency will be pleased to accept of our expressions of personal respect, and best wishes for the uninterrupted health and prosperity of your excellency and family.*

*"By order of the Conference,*

*"WM. CASE, President pro tem.  
JAS. RICHARDSON, Secretary*

*"Ernestown, Oct. 7, 1828."*

## REPLY.

"GENTLEMEN,—Your loyal address I receive with great satisfaction; and in thanking you for your kind wishes, I must observe that the labours and zeal of ministers, with your pious sentiments, cannot fail of being profitable in a colony where the temptations are many, the pastors few, and the flock scattered; particularly, living as you do, under the government of a Sovereign, solicitous that all should be equally protected in the conscientious discharge of their religious duties."

## APPOINTMENTS AND MEMBERS.

*Niagara District.*

*J. Ryerson, Presiding Elder.*

Fort George,—S. Belton, Anson Green	}	523
Niagara,—Jas. Richardson, Jas. Gatchell		
Ancaster,—Wm. Slater		517
Trafalgar, (or Dumfries,)—James Wilson		179
Long Point,—Wm. Griffiths		342
London,—Matthew Whiting		269
Westminster,—George Sovereign, Richard Phelps		425
Thames,—John H. Huston		197
Amherstburgh,—Edmund Stoney,..... <i>Indians</i>	21	232
Grand River Mission,—Jos. Messmore, do	105	20

*Bay Quinte District.*

*Wm. Ryerson, Presiding Elder.*

*William Case, Superintendent of all the Indian Missions and Mission Schools in the Conference.*

Bay of Quinte,—Thomas Waldron, Rowley Heyland.	551
Belleville,—John S. Attwood	424
Hallowell,—George Ferguson	719
Grape Island Mission,—Wm. Smith,.... <i>Indians</i>	118
Cobourg,—Jas. Norris, Ephraim Evans	317
Whitby and the Schoogog Indians,—Robert Corson.	
Cavan and Rice Lake Mission,—H. Biggar, <i>Indians</i>	96, 194
Yonge Street, (and Whitby),—David Yeomans	
Daniel Yeomans	576
Newmarket & Lake Simcoe,—Jno. Beatty, <i>Indians</i>	345
York,—Franklin Metcalf	176
River Credit Mission,—George Ryerson	132
Toronto	400
Peter Jones, Missionary to the Indian tribes,	

*Augusta District.*Philander Smith, *Presiding Elder.*

Kingston,—David Wright, J. C. Davidson.....	427
Brockville, (or Crosby,) —Ezra Healy, A. Hurlburt..	237
Augusta,—George Bissell, Chas. Wood .....	789
Cornwall,—Wm. H. Williams, Jacob Poole .....	489
Ottawa,—Cyrus Allison .....	115
Bytown,—George Poole.....	
Richmond Mission,—Richard Jones .....	200
Rideau,—Thos. Madden.....	200
Perth—John Black .....	175
Mississippi,—Alvah Adams.....	51
Bonchire Mission,—George Farr.....	
Total this year, Indians 915.....	8763
Last year, do ..572.....	8673
	<hr/>
	343
	<hr/>
	690

The circuits and missions show a state of progress. Besides the Grand River and the Credit Indian missions,—Grape Island and Rice lake are now added; while the lake Simcoe Indians are given in charge to the Newmarket preachers, and the natives of the Schoogog lake are attached to Whitby circuit. The northern part of Yonge street, running by the township of King and Whitechurch, with west, east, and north Gwillimbury, are now formed into the Newmarket circuit. On the Ottawa river two stations are taken up. One was at the mouth of the Rideau river, where the canal was making (connecting the Ottawa with Kingston,) and where a village was rising, and hundreds of men were collected working on the canal. The village was called Bytown, from a Colonel By, the chief engineer of the work, and the new circuit was called Bytown, and included Hull on the other side of the river. Some of the persons employed on the canal were Methodists in England and Ireland; and therefore a society was easily formed. Above where the Mississippi river, (in township of Fitzroy,) runs into the Ottawa, was another river, called the Madawasca, emptying out in the township of McNab, (next to Fitzroy) and in the next township west, Harton, was another river emptying itself, named Bonne Chere. Into these townships, especially along the shore of the great Ottawa,



settlers were now collecting from the mother country, especially Ireland. A local preacher, and an exhorter, zealous for the Lord, had laboured the past winter, and had collected a society of 20 members, in the township of Clarendon, opposite the mouth of the Bonne Chere, on the Lower Canada side of the Ottawa. The people were very poor, and yet asked for the Gospel; and this part was taken on the list of missions, and called Bonne Chere mission. It was new, and remained for many years an outskirt post. A preacher to this part always expected to suffer hardships, and was never disappointed.

#### DEATH OF BISHOP GEORGE.

Enoch George was a bishop to whom Canada was more indebted than any other of the bishops of the Methodist Episcopal Church. He was at the Hamilton Conference in 1826, when the Rice Lake Indians were converted; and at the Hallowell Conference, in 1824, when the agitation of Ryan was quieted. He concerned himself with the difficulties with the English Conference, and was the principal person in the General Conference of 1820, who assisted the settlement. The preachers and people in Upper Canada held bishop George in great affection. But he will be remembered chiefly as the president of the great revival conference, in 1817, and as the chief promoter of it. He was on his journey in the state of Virginia, when he was taken ill of dysentery. He came to Staunton, August 11th, and rested. Four days after, while several preachers were in the room, he said, "Brethren, you must excuse me, I am too weak to talk with you. All I can say is, if I die, I am going to glory. For this, I have been living forty years." A week after, he said, "I now feel a change has taken place." Three physicians were called in, but no relief could be obtained. His mind, however, remained in perfect peace. "Glory! glory!" was his constant expression. To his physician he said, "I shall soon be in glory." To a preacher he looked and said, "Who are these? are they not all ministering spirits?" and further, "My dear departed wife has been with me, and I shall soon be with her in glory." On the day before his death he raised his arms and embraced three preachers in turn, and said, "Brethren, rejoice with me,



I am going to glory. During the day he frequently used similar language, "I am going to glory, that's enough." In the last night, he said, "I am going to glory. I have been for many years trying to lead others to glory, and now thither I am going." In thus triumphing over the fear of death, he breathed his last, August 23rd, 1828: a death how becoming a minister and bishop of the church of Christ!

#### REV. DR. STRACHAN'S LETTER AND CHART.

Copies of these writings soon found their way to Upper Canada, were re-printed in the newspapers, and made no small stir in the province. Meetings were held, petitions were numerous signed, praying the House of Assembly to investigate the statements made to his Majesty's government, by Dr. Strachan, and the misrepresentations of the principles and character of other denominations, especially the Methodists. Shewing the spirit of the times, the aim of a worldly-minded clergyman, and giving some facts of the state of the country, the (then) notable letter may be here given, (in part):—

*"19 Bury Street, St. James's, May 16th, 1827.*

SIR,—I take the liberty of enclosing, for the information of Lord Goderich, an Ecclesiastical Chart of the Province of Upper Canada, which I believe to be correct for the present year, 1827, and from which it appears that the Church of England has made considerable progress and is rapidly increasing.

The people are coming forward in all directions, offering to assist in building churches, and soliciting with the greatest anxiety the establishment of a settled minister. Indeed the prospect of obtaining a respectable clergyman unites neighbourhoods together; and when one is sent of a mild conciliatory disposition, he is sure in any settlement in which he may be placed, to form the respectable part of the inhabitants into an increasing congregation. There are in the province 150 Townships, containing from 40 to 500 families, in each of which a clergyman may be most usefully employed; and double this number will be required in less than 12 years.

When contrasted with other denominations, the Church of England need not be ashamed of the progress she has made. Till 1818, there was only one clergyman in Upper Canada, a member of the Church of Scotland. This gentleman brought up his two sons in the Church of England, of which they are now parish priests. After his death, his congregation was split in three

divisions, which, with another collected at Kingston in 1822, count four congregations in all, which are in communion with the Kirk of Scotland. Two are at present vacant, and of the two Scotch Clergymen now in the province, one has applied for holy orders in the Church of England.

The teachers of the different denominations, with the exception of the two ministers of the Church of Scotland, 4 Congregationalists, and a respectable English Missionary who presides over a Wesleyan Methodist meeting at Kingston, are for the most part from the United States, where they gather their knowledge and form their sentiments. Indeed the Methodist teachers are subject to the orders of the Conference of the United States of America; and it is manifest that the Colonial Government neither has, nor can have any other control over them, or prevent them from gradually rendering a large portion of the population, by their influence and instructions, hostile to our institutions both civil and religious, than by increasing the number of the Established Clergy.

Two or three hundred Clergymen living in Upper Canada, in the midst of their congregations, and receiving the greater portion of their income from funds deposited in this country, must attach still more intimately the population of the colony to the parent state. Their influence would gradually spread; they would infuse into the inhabitants a tone of feeling entirely English, and acquiring by degrees the direction of education which the Clergy of England have always possessed, the very first feelings, sentiments, and opinions of the youth, must become British."

The house appointed a select committee, on the "petition of Christians of all denominations in Upper Canada," to examine the truth of the said letter and chart. The committee drew up a list of fourteen questions:

"The first question related to the birth place and education of the ministers of the various denominations; the second to the tendency of the instruction and influence of the Methodist ministers throughout the Province; the third to the influence upon the loyalty of the Province by increasing the Missionaries of the Church of England; the fourth to the asserted increase of the Church of England, and the tendency of the population towards it; the fifth to the wishes of the inhabitants of Upper Canada in regard to the establishment of one or more Churches or Denominations in the Province with peculiar rights, privileges, or endowments; the sixth to the wishes of the people as to whether the proceeds of the Clergy Reserves should be given to the Clergy of the Church of England; the seventh to the general wishes of the Province as to the application of the proceed of the Reserves; the eighth to the interference in politics by the clergymen of the various denominations; the ninth to the proportion of the mem-

bers of the Church of England to the whole population of the Province; the tenth to the opinions of witnesses as to which was the most numerous denomination of Christians in the Province; the eleventh to the opinions of witnesses as to whether and which of the various denominations was more numerous than the Church of England; the twelfth as to whether the Church of England has laboured under greater difficulties in this Province than any other church; the thirteenth to Dr. Strachan's Ecclesiastical Chart of the Province; the fourteenth to the asserted ignorance of the Teachers of the various Christian denominations."

After examining "all the members of the House of Assembly whose testimony they could obtain,—some members of the Legislative Council, of long residence, high standing, and large possessions in the province,—various clergymen of different denominations of York and its vicinity, and a few other individuals," in all 52 witnesses, the committee made a report. The report was adopted by the House, 22 against 8. It bore a strong testimony to the moral and political integrity, the zeal and usefulness, of the very men who had been misrepresented to the British Government:

"The insinuations in the letter against the Methodist clergymen, the committee have noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men, this Province owes much. At an early period of its history, when it was thinly settled, and its inhabitants were scattered through the wilderness, and destitute of all other means of religious instruction, these Ministers of the Gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried amongst the people the blessings and consolations and sanctions of our Holy Religion. Their ministry and instruction, far from having as is represented in the Letter, a tendency hostile to our institutions have been conducive,—in a degree which cannot be easily estimated,—to the reformation of their hearers from licentiousness, and the diffusion of correct morals,—the foundation of all sound loyalty and social order. There is no reason to believe that, as a body, they have failed to inculcate, by precept and example, as a Christian duty, an attachment to the Sovereign, and a cheerful and conscientious obedience to the laws of the country. More than thirty-five years have elapsed, since they commenced their labours in the Colonies. In that time, the Province has passed through a war which put to the proof the loyalty of the people. If their influence and instructions have the tendency mentioned, the effect by this time must be manifest. Yet no one doubts that the Methodists are as loyal as any other

of His Majesty's subjects. And the very fact that, while their Clergymen are dependent for their support upon the voluntary contributions of their people, the number of their members has increased so as to be now,—in the opinion of almost all the witnesses,—greater than that of the members of any other denomination in the Province, is a complete refutation of any suspicion that their influence and instructions have such a tendency. For it would be a gross slander on the loyalty of the people to suppose, that they would countenance, and listen with complacency to, those whose confidence was exerted for such base purposes."

The house ordered a copy of the report, with the accompanying evidence and charts, to be transmitted to the Imperial Government, and also sent an address to His Majesty King George IV.

*To the King's Most Excellent Majesty.*

**MOST GRACIOUS SOVEREIGN :**

We, Your Majesty's dutiful and loyal subjects, the Commons of Upper Canada, in Provincial Parliament assembled, humbly beg leave to represent to your Majesty, that we have seen, with equal surprise and regret, a letter and ecclesiastical chart, dated 16th May, 1827, and addressed by the honourable and Venerable Doctor Strachan, Archdeacon of York, a member of Your Majesty's Legislative and Executive Councils of this Province, to the Right Honourable R. J. Wilmot Horton, at that time under Secretary of State for the Colonies, for the information of Lord Goderich, then at the head of the Colonial Department; as they are inaccurate in some important reports, and are calculated to lead Your Majesty's Government into serious errors.

We beg leave to inform your Majesty that, of your Majesty's subjects in this Province, only a small proportion are members of the Church of England; and there is not any peculiar tendency to that church among the people, and that nothing could cause more alarm and grief in their minds, than the apprehension that there was a design on the part of Your Majesty's Government, to establish, as a part of the state, one or more churches or denominations of Christians in this Province, with rights and endowments, not granted to Your Majesty's subjects in general, of other denominations who are equally conscientious and deserving, and equally loyal and attached to your Majesty's Royal Person and Government. In following honestly the dictates of their conscience, as regards the great and important subject of religion, the latter have never been conscious that they have violated any law or any obligations of a good subject, or done anything to forfeit

Your Majesty's favor and protection, or to exclude themselves from a participation in the rights and privileges enjoyed by Your Majesty's other subjects.

We humbly beg leave to assure Your Majesty that the insinuations in the letter against the Methodist Preachers in this Province do much injustice to a body of pious and deserving men, who justly enjoy the confidence, and are the spiritual instructors of a large portion of Your Majesty's subjects in this Province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but on the contrary is eminently favourable to religion and morality ; and their labours are calculated to make their people better men and better subjects and have already produced, in this Province, the happiest effects.

While we fully and gratefully appreciate Your Majesty's gracious intentions in granting a royal charter for the establishment of an University in this Province, we would beg most respectfully to represent, that, as the great body of Your Majesty's subjects in this Province are not members of the Church of England, they have seen, with grief, that the charter contains provisions which are calculated to render the institution subservient to the particular interests of that church, and to exclude from its offices and honours, all who do not belong to it. In consequence of these provisions its benefits will be confined to a favoured few, while others of Your Majesty's subjects, far more numerous and equally loyal and deserving of Your Majesty's paternal care and favour, will be shut out from a participation in them. Having a tendency to build up one particular church, to the prejudice of others, it will naturally be an object of jealousy and disgust. Its influence as a seminary of learning, will, upon these accounts, be limited and partial. We, therefore humbly beg that your Majesty will be pleased to listen to the wishes of your Majesty's people in this respect, and to cause the present charter to be cancelled, and one granted free from the objections to which, emboldened by a conviction of your Majesty's paternal and gracious feelings to your loyal subjects in this Province, as well as by a sense of duty to the people, and a knowledge of their anxiety upon the subject, we have presumed to advert.

We would also beg leave to state that it is the general desire of Your Majesty's subjects in this Province, that the monies arising from the sale of any of the lands set apart in this province for the support and maintenance of a Protestant clery, should be entirely appropriated to purposes of education and internal improvement. We would most humbly represent, that, to apply them to the benefit of one or two christian denominations, to the exclusion of others, would be unjust as well as impolitic, and that it might perhaps be found impracticable to divide them among all. We have no reason to fear that the cause of religion would suffer materially from not giving public support to its ministers, and from leaving them to be supported by the liberality of their people.



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We therefore humbly pray, that the monies arising from the sale of lands set apart in this Province for the support and maintenance of a Protestant Clergy, may be placed at the disposal of the Legislature of this Province, for the purposes we have mentioned.

JOHN WILLSON, *Speaker*.

*Commons House of Assembly,* }  
20th March, 1828. }

Thus, by the House of Assembly, a correction was found for the wrong done by the leader of the Executive Council.

#### THE GOVERNMENT AND THE INDIANS.

The same Committee examined Peter and John Jones concerning the state of religion among the Indians. The inquiry led to the disclosure that the Government had endeavoured, by threats of withholding aid, to gain over the Indian missions from the controul of the Methodist Conference.

In January, deputations from the Indians of Grape Island, Rice Lake, and the Credit, were on the road to York, to have an audience with the Governor, concerning lands for settlement. From Grape Island went John Sunday, John Simpson, Wm. Beaver, Jacob Shippegaw, and John Pigeon, chiefs and principal men of the tribe, to ask for a small tract of land, for the purpose of getting fire-wood and pasture for the new settlement. On the 30th, the Indians held a council with the Government, through the medium of Colonel Givins, the Indian agent. It was held in the officers' quarters, in the garrison at York, with the agent and a number of officers. Peter Jones gives the following account of it:—

John Sunday was the first who spoke. I interpreted for him, and lawyer Givens acting, as clerk, took down the speeches. The substance of John Sunday's speech was as follows: "That as a people they had for a long time remained in darkness and ignorance — that a short time ago their eyes were opened to see their miserable condition, when they were brought to the knowledge of the Christian religion, and since they had embraced Christianity they had settled on the Bay of Quinte; that when they considered the future welfare of their children, they found that the Island they claimed would not afford them sufficient wood and pasture for any length of time, and that they had now come to ask their great father, the Governor, for a piece of land lying near them." He

then proceeded to ask the government in what situation *Be Island* was considered; whether or not it belonged to the Indians; and, if it did, they asked their father to make those who had settled on it without their consent, pay them a proper rent as they had hitherto turned them off with two bushels of potatoes for two hundred acres of land. In the last place he asked permission of their great father to cut some timber on the King's lands for their buildings. This Chief spoke with much freedom and energy. Captain George Pahtosh then spoke in behalf of the Rice Lake Indians, in substance as follows: That he had come up to ask his great father some assistance; he said that having seen his brethren on the right hand and on his left comfortably situated in houses to keep themselves and their children warm—he now asked his great father for the same assistance that his brethren at the River Credit had received; that is, that the Government would let them have a tract of land lying near Captain Anderson's, and also build them a village, for which they were willing that Government should reserve a portion from their annual payments for five years. He also stated that the Grand River Indians were still making intrusions on their hunting grounds. James Ajetanec, the Credit Chief, then made a short speech, as follows:—"Father, we your children living at the River Credit desire to express our thanks to our great father for his kindness towards us in settling us down, and providing comfortable houses for our families; but having heard some bad birds crying that we did not own any lands on the Credit, we wish to know from our great father how much land we really possess, as it is the desire of our young men to become farmers, (the chase being almost destroyed by the white settlements) we therefore humbly ask, our father that each of our men may have or possess as much land as one farmer holds." The officers appeared friendly to these applications, and said that the Indians had come in a good time before all the Government lands were disposed of. After the council, Colonel Givins desired my brother John and me to go to the Governor's office, as the Governor's Secretary had some communications to make to us. We accordingly went, and, after waiting an hour, were informed that owing to a multiplicity of business, they could not make the communications that day, but desired us to call to-morrow at 11 o'clock. Various were our conjectures about this strange Government proceeding.

*Thursday 31st.*—John and I called this morning on Dr. Strachan; he was very friendly, and made some enquiries about the general state of the Indians, and requested me to give him in writing a short statement of the condition of the Belleville and Rice Lake Indians, which I promised to do. At 11, A.M., we again appeared at the Government House, but waited till 1 o'clock before any communications were made to us, when we were summoned into the presence of Major Hillier—the Governor's Secretary, Dr.

Strachan, the Attorney General, and Col. Givins. To our astonishment, we were now informed by Dr. Strachan, that the Governor did not feel disposed to assist the Indians so long as they remained under the instruction of their present teachers, who were not responsible to Government for any of their proceedings and instructions, he was therefore unwilling to give them any encouragement. But should the Natives come under the superintendence of the Established Church, then the Government would assist them as far as laid in their power. When stating their reasons for wishing us to come under the teaching of the Church of England, the Dr. and Attorney General said, that the Indians were considered by the Government to be under the war department, and therefore it was necessary that they should be under their instruction; and that another reason, was that it would make the missionary establishments more permanent; whereas at present they are liable to fluctuation, the only resource of the Methodists being that of subscriptions. It was also proposed to my brother and me, that if we would assist them in this undertaking, and come under their directions, our salaries should be increased, and we should have access to the contemplated college. We told them that their request would cause much dissatisfaction to the Methodists, as they claimed the Indians for their spiritual children, having been the first who taught them the Christian religion. They replied, they could not help what the Methodists would think about it, as it was necessary the Indians should be responsible to them for their conduct. We then told them that it was not in our power to say one way or the other, but that we should leave it for the Indians to decide themselves. They requested an answer as soon as possible. Colonel Givins gave us to understand that the request of the Credit Indians would most likely meet with the approbation of the Governor, and desired John to make out a return of the number of families residing at the river Credit. We then proceeded to the quarters of the Chiefs who were waiting for answers to their petitions. When we told them what had been communicated to us, they sighed deeply, and after a long silence said, "Then all our labours have been in vain with our great father the Governor;" but John Sunday with an air of disdain replied, "We have heretofore made out to live from year to year even when we were sinners, and shall not the Great Spirit whom we now serve take care of us, and preserve us from all harm." I cautioned them not to be too much troubled about it, but to leave it to God in prayer, to which they assented.

*Friday, February 1st.*—This morning I carried in to Dr. Strachan the statements he requested respecting the Belleville and Rice Lake Indians, of which he approved. Our conversation turned upon the proposals, made yesterday, when I gave him to understand that I should not take any influential part in the business, but leave the matter altogether for the Indians to decide. He



then told me that the Government would accomplish their design whether my brother John and I were willing or not, but added if they had our assistance it could be accomplished sooner.

The Committee had heard of this council. In answer to a question, Peter Jones replied :

"Dr. Strachan spoke to us first, and said His Excellency did not feel disposed to assist the Indians under their present situation with the Methodists, because their present Christian teachers were not responsible for their proceedings and instructions to the Government; but that, if they could come under the care of the Church of England, they would assist them; because His Excellency could not countenance any persuasion only the Established Church."

The Committee asked if either of the gentlemen had spoken to him afterwards. Peter Jones acknowledged that Dr. Strachan had. The Committee pressed to know what he had said. Peter reluctantly replied,—“Dr. Strachan asked me if I had made up my mind as to what was said the day before; and I told him I had not. I then gave the Doctor to understand that I did not intend to take an active part on either side, but leave the Indians to their own choice.”

To another question, he thus replied :—“The Doctor said, the doctrines of the Methodists were the same as the Church, and therefore he thought the change would make no difference to the Indians,—and that he wished them to come under the Established Church; because the Government could do them more permanent good, for the funds of the Methodists were from subscription, and therefore uncertain. That he (Dr. S.) thought it was the duty of the Government to take them under their charge. The Doctor said the Government would take them into their hands whether my brother or my self assisted or not; but that if we would assist, it might be done sooner. I told him that I thought the Indians would be thrown into confusion and disturbance, as they had become accustomed to the Methodist mode of worship. He answered that he thought not, and that they would soon get over that.” John Jones corroborated the testimony of his brother.

## FIVE ACRES ALLOWED TO ALL DENOMINATIONS.

The House passed an act allowing all Christian denominations to hold land for public purposes. Hitherto meeting houses were built on land secured to private persons for the public good. But now land could be conveyed to trustees for a congregation, not exceeding five acres, for the site of a church, meeting house, or chapel, or burying ground. And the legislative council and the governor concurred. Land is conveyed and held under this act still: a useful piece of legislation, and should have been law before.

## CREDIT CHILDREN IN YORK.

As a desire was expressed to see the change and improvement of the Indian race, Peter Jones and John, and about 20 of the Indian school children came to York, February 22nd while the parliament was sitting. At seven o'clock, the Methodist chapel was overflowing. One of the preachers opened the meeting with singing and prayer, and another showed the object of the meeting. The Indian children from the Credit then commenced to show their recent learning: first, by singing both in English and Indian, and the following pretty lines might have been appropriately sung by the Indian girls:—

“In the dark wood and forest wild,  
My father roved, rude Nature's child,  
With tomahawk and bended bow,  
To lay the bear and red deer low.

My brother, in his bark canoe,  
Across the waves so gaily flew,  
To shoot the wild duck in the brook,  
Or catch the bright fish in the lake.

My mother in the wigwam stay'd,  
The wampum's various hues to braid,  
Or pound the samp, or dress the skin,  
Or sew my father's mocassin.

And I, a little Indian maid,  
With acorn cups, and wild flowers play'd,  
Or by my mother sat all day,  
To weave the splinted basket gay.

I could not read, I could not sew,  
My Saviour's name I did not know;  
My parents oft I disobey'd,  
And to the Lord I never pray'd.

The white man to the forest came,  
And taught the Indian Jesu's name;  
He built the church, the school-housed reared,  
And holy hymns the dark wood cheer'd.

I *now* can read, I *now* can sew,  
My Saviour's name I'm taught to know;  
And now my Saviour, I implore,  
To bless the white man evermore."

Then, by reading, spelling, reciting the Lord's prayer and Ten Commandments. They also showed samples of writing, and the girls of sewing and knitting; and then closed with singing. The Speaker of the Assembly was in the chair. He and several of the members expressed their gratification. A contribution was made for the purchase of books.

The next day, the children went to the Government House, at the request of Lady Sarah Maitland, to show their improvement before the Governor and others. They sang some of Watt's hymns, repeated their catechism, and some of their reading and spelling lessons. Governor Maitland and his lady were much pleased, and gave the children some books and several yards of flannel, and encouraged them to persevere.

A few days after, the Governor (not retired yet from Upper Canada) with some gentlemen and ladies rode to the Credit mission, to see the improvements. The Indians fired three rounds of guns as a welcome. The party saw the houses and visited the schools. The ladies gave presents of silver money to the children as rewards for industry and improvements in learning. Thus visiting and encouraging the poor Indians and their children in their new life was as suitable in authority, as threatening for not coming to a church which never held out the hands, was unwise and injurious.

## INDIANS IN NEW YORK.

The ninth anniversary of the Missionary Society of the Methodist Episcopal Church was celebrated at Duane street chapel, New York, April 18th. The Society had yearly given an allowance to the Upper Canada missions, and the benevolent of the city had contributed privately, especially last year to the Grape Island settlement, but had only heard of the great work of God among the natives. Now the congregation of ministers and people were to behold some of the effects. Mr. Case communicated the interesting story of the rise and progress of the Gospel in the Indian missions. Then John Sunday, from Grape Island, rose and in the Chippewa tongue described the wonderful works of God to his people. It is related that, though the congregation understood not a word, yet his gestures, expression of countenance, energy and appeals to heaven,—parts of the natural language of man,—so indicated his lively affections, the sincerity of his religion, and the power of the Indian eloquence, that sighs were heard and tears seen in every part of the crowded church. The effect on a civilized congregation, in the first city on the American continent, gave a clue to the reason of the work spreading so fast, by the labours of the Indian speakers. Peter Jacobs, the Indian boy of 19 years, read several passages from the New Testament in English and Chippewa. One passage, the parable of the lost sheep, was read with such pathos, as made the congregation apply it to the Indian tribes. He also narrated the manner of his conversion. The two Indians then sang four verses, in their own language, of the hymn, "How happy are they who the Saviour obey;" and the congregation afterwards sang the English. As the people understood not a word of what Sunday said, so he understood nothing of what had been said by others. Dr. Bangs therefore gave an address to Sunday through Peter Jacobs, and then in the name of the Christian congregation gave him the right hand of fellowship. It is said, that the gushing tears of this son of the forest, and broken sobs, with his loud exclamations, when he understood what was said, was one of the most moving scenes ever witnessed, and never to be forgotten, by the audience; especially when to the ardent wish expressed of meeting him in heaven, he responded with all his heart, "Amen! Amen!" and the people heartily cried, Amen! Amen!

## GRAPE ISLAND.

Mr. Case, with the two Indian speakers, visited other places in the United States. Every where crowds attended, deep sympathy was increased or kindled for the native race, and great liberality manifested for the Missionary object. They returned to Grape Island, accompanied by two pious ladies from the United States, Miss Barnes and Miss Hubbard, May 12th, and found the Indians in health, and persevering in the ways of the Lord. The ladies came with the benevolent design of assisting the Indians in religion, industry, and education. The same evening, Miss Barnes addressed the Indians in the chapel; and Peter Jones interpreted, and the next day Miss Hubbard spoke to the congregation. The ladies gave the Indian women thimbles and knitting needles. About 60 children were now in the school; engaged in reading and writing, and girls in knitting. The next day, 80 of the natives received the Lord's Supper, and enjoyed the fellowship of lovefeast.

In the tour, Mr. Case received many presents of useful articles for the Indians; and among the rest, ticking for straw beds. This was divided among twenty families, and made the first beds they had ever slept upon.

The visit to the great cities must have had a surprising effect on the two Indians who had never seen such wealth and grandeur. John Sunday, however, was rather alarmed for the souls of the people, than captivated by the novelties and splendours. Said he, "When I look on their fine houses, and other riches and great conveniences, I have feared that the hearts of Christians here are set on this world, and that they are not prepared to leave it. But when I hear them pray, and see their concern for the poor, the children, and the Indians, I must think them good Christians, and hope to meet them in heaven."

The people were now divided into six classes, and each had a native class-leader, to instruct, warn, and encourage the little flock. Among the conversions of this year, was an Indian woman, practising witchcraft, as the people believed, and a Roman Catholic. Feeling the weight of sin, she cried aloud for mercy, until she experienced a knowledge of God's

forgiving love. After testifying this experience, she fell to the floor, and lay six hours as one dead. On her recovering, she spoke of the great joy in her soul.

The natives were always glad to see Mr. Case come on the island; and as he passed, every man, woman, and child would come out of the wigwam or house to take a peep at the spiritual father, *Keche mukahdawekoonahya*, "the big black coat man," i. e. the man high in authority in the church.

The people were not only persevering in religious duties, but made progress in industry. Mr. Case collected the Indians together one evening, to show what they had manufactured in two weeks. They exhibited 172 axe handles, 6 scoop shovels, 57 ladles, 4 trays, 44 broom handles, and 415 brooms. The Indians were highly commended for their industry, and some rewards were bestowed to stimulate to greater diligence.

#### RIVER CREDIT.

In the winter, a party of Indians from the Sauble river, came to the Credit settlement. Eight were converted at the mission, united to the society, and publicly baptized; but no more conversions could be expected, as all the Indians about the Credit were Christians; except those who came in from a distance, or in children when they came to proper age.

In March, one of the pious Indian women, Polly Ryckman, died in the triumph of faith. She was one of those who embraced Christianity three years ago, at the Grand River; and although previous to conversion she was noted, even among Indians, for drunkenness and vice since, she was as remarkable for piety and faithfulness. Peter Jones asked her if she was afraid to die. With a smile, she said, "No, because I feel that Jesus is round about my bed all the time, and I know the Great Spirit will receive me into heaven. I am not afraid to die. Oh, how merciful, how glorious is the Great Spirit! My heart is full of joy. Oh, that all my brothers and sisters might be faithful in serving *Keshamunedoo*: what lasting honour they would secure to themselves in another world." As death approached, she continued to rejoice, raising and clapping her hands, and departed praising and blessing God.

In August, Mr. Francis Hall, a pious gentleman and mem-

ber of the Missionary Board, interested with the accounts of the Indian work and by the late meeting in New York, came into Upper Canada to see the work of God. His narrative\* will describe the state of the Credit mission :—

“TRAVALSAR, U. C., August 18, 1828.

“MY DEAR BROTHER,—You will perhaps expect from me some account of our Missions in this Province. I have as yet only been at one; but what I there witnessed will amply repay a journey from New York to Canada, although part of the way is over a very rough road. Mrs. Hall and myself arrived here on Saturday. We had to regret the intelligence received on passing through Nelson, that missionary Richardson was absent from the Credit mission, but was expected the next day. However, in the afternoon we chartered a wagon, and proceeded to the Indian Reservation. On our way, we fell in with a party of the natives returning from hunting, having killed eight deer, and carrying heavy packages of venison. We invited one who had an extra load, to ride in our wagon. He accepted; and seeing him have one of the small hymn books recently published at the Conference office, I asked him if he was one of the pious Indians—told him where we were from, and that we were going to see them. At this his countenance brightened, and he said, ‘O, yes, yes, we love Jesus!’ We asked him what he did with his hymn book. He answered, ‘Indian sing and pray when they go hunting, and be very happy.’ We inquired of him concerning the Missions. He told us that he had recently been to lake Simcoe, with brothers Case and Jones, to preach and exhort the Indians. ‘O,’ said he, clapping his hands, his eyes sparkling with holy fire, ‘how happy they are at Simcoe! You go there, see how very happy them Indians be. They pray three times a day. Elder Case baptize 134 while I there. O how happy they are! Never see people so much happy before. Suppose you white Christians always very happy.’ This man proved to be Thomas M’Kee, a highly respected Indian, a class leader and exhorter. Mrs. Hall asked him how many children he had? He said, ‘Two here, and one seven years old in heaven.’ He gave an interesting account of the child’s conversion and happy death. I asked him whether he drank any whiskey now? He quickly said, ‘No, no, no; the Lord bless me two years and a half ago; never taste one drop since.’ Our driver, who was not a professor, replied, ‘That true; you cannot get one of them to take any now; they are afraid of it.’ On arriving at the village, I found it situated on a beautiful plain, distant two or three miles from any white inhabitant. It contains about thirty buildings, including a neat chapel, 36 feet by 24 feet, with nine windows, and well heated, and a female school house. The buildings are of squared

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\*To the Methodist Magazine.



logs. They are all on one street, on a perfect line; each house and lot occupying half an acre; and the street is about eighty feet wide. At the time I entered the village, a number of the females were scrubbing the floor of the chapel; which is done every Saturday. We first called on Peter Jacobs, who was with brother Case in New York; and was by him introduced to the mission family, and then to every family in the village. We were received by the chiefs, and by all the others, with great expressions of friendship; many of them observing that we had come 'great ways to see poor Indians; and were very happy to find the white Christians thought so much about them; that they prayed for white Christians, and hoped to meet them in heaven.' We found every house perfectly clean and neat, and the persons of grown people and children a pattern for any people. We returned in the evening to this place, understanding that there would be a field meeting on Sunday morning, about fourteen miles from the Indian village; at which Brother Richardson, the missionary would attend. After attending this meeting we returned to the mission; and on our arrival we found the Indians all assembled for worship in their chapel. What a sight! The first thought that struck me, was a wish that my Christian friends in New York could witness it. My heart overflowed. I gazed with astonishment and wonder to behold a large congregation of the children of the forest, recently 'come in from the bush,' assembled for divine worship, all neat and clean, and all wearing the appearance of devoted Christians. They had been assembled about one hour; had been addressed by Thomas M'Kee; some of the women had prayed, and were about to be dismissed, when Mr. Richardson returned, and told them I was on my way coming as fast as wheels could travel over a very bad new road. I took my seat with brother Richardson, and Mrs. Hall sat with Mrs. Richardson and Miss Lancaster, the teacher. We had only five white persons present. A hymn was given out and sung by the whole congregation, in fine voice. I then addressed them, through Peter Jacobs, acting as interpreter. After this we continued together in prayer and singing, the Indians leading in that devotion. When singing, every individual stands; and during prayer, they all, including the children, kneel; and more order and attention was never witnessed. On being dismissed, the congregation received the benediction standing. Then another interesting scene was witnessed. The women first retired, commencing with the first row; and as they went out, they passed by the altar, and each gave us the right hand of fellowship, many sobbing aloud as they shook hands; and one of the females, intelligent and very pious, threw her arms around Mrs. Hall's neck, and cried aloud. The men followed in the same order; and this pleasing ceremony was closed by the children, some of whom were not more than two years of age. Such a delightful sight, as I told them,



'would delight the heart of their king, and certainly was looked upon with delight by the King of kings.' Such a scene I may never witness again. I felt like good old Simeon when he saw his Saviour, and said, 'Now lettest thou thy servant depart in peace.'

"We remained all night with the interesting mission family; and early in the morning, I was aroused by the sound of the horn, and on looking out, I saw a large collection of Indians. On asking what they were assembled for, I was told that they were going to build old George's house.' George is an old man, at present living in a rude wigwam at the end of the village, and the only occupied wigwam in the settlement. Before I left, at half past seven o'clock, a number of logs had been got up. This was the first 'raising' I ever attended where rum or some other spirits was not used. This people are a happy people, and from all I could learn are much devoted to God. Not one with whom I had conversed, but stated his surprise at the great change wrought upon this nation. A gentleman in the neighbourhood mentioned the following fact: 'The river Credit is celebrated for its salmon fishery; and before these Indians were enlightened with Divine truths, a salmon could be purchased of them for a gill of whiskey; but now we have to pay three York shillings for a fish—the Indians never, since they became Methodists, tasting a drop of spirits.' Another told me in York, that when he heard of the great work of grace among the Indians, he said that if the Methodists could do any thing with Old Muskrat (a notorious bad fellow) he should believe any thing that could be said of missionary labours. On being told that Old Muskrat experienced religion, and was an example of piety, 'Then,' said he, 'nothing is too great to be effected.' Muskrat lived a holy life and died a triumphant death. So very conscientious was he of keeping the Sabbath day, that he always cut his tobacco for his pipe on Saturday, which he wanted for use on the Sabbath.

"They enjoy the benefits of the Gospel, and they are anxious that those who preach should have a comfortable living. When it is announced that a quarterly meeting is to be held, the females double their exertions; they take their axe, go into the woods, and get a supply of bark for baskets, which, with some other articles, they make and sell, and are seen coming forward with their mite; which is a great assistance to the cause. This induces them to industry,—a virtue not possessed by an Indian unless influenced by Divine grace.

"These Indians now occupy a fine tract of land on the river Credit. There are about forty families; and besides the building lots, each family has fifty acres apportioned by ballot. This is about half of their reservation. I saw on their lands thirty-five acres of corn, in good condition. The female school is under the care of Miss Lancaster, a pious young lady from York. She has

about 30 scholars, who learn to read, write, sew, knit, &c. The boys, about 35, are under the care of Mr. Jones, a native, whose character for intelligence and piety you well know."

The letter mentions the liberality of the Indians to their preacher. None could be more willing to impart to those who helped them in religion. At a quarterly meeting, in February, when the usual collection was made for the support of the Gospel, the Indians put in no less than seventeen dollars and a half. A few months ago, so poor were they, that seventeen pence would have been found with trouble. But Christianity was good for the present life. This season, the people cultivated about forty acres of corn and potatoes, besides their half acre gardens. A doctor made a proposal to the people, that if every man would give him two days work a year, he would attend and take care of all the sick. They all agreed to accept the offer. Here was another benefit, which they never enjoyed before. The Indians who had been engaged in exhorting at meetings, were not regularly licensed by the church and ministers, but did so impelled by their love to their tribes and the advice of preachers. But, at the Credit quarterly meeting, in August, elder Case gave license to exhort to Joseph Sawyer and John Jones,—the first who received the honour in the Chippewa tribes, excepting Peter Jones. These two Christian Indians, of steadfast character and good abilities, were deemed fit for the useful office.

Peter Jones having found a willow basket maker, engaged him for 7s. 6d. per day, to go to the Credit, and teach the Indian women the trade; adding another branch to the industry of the settlement.

In August, the wife of Peter Jacobs died. She was among the first converts four years ago, and had been devoted to the service of God. She was married two years. The sudden death made a great impression on the people, with the funeral sermon and solemnities. Elder Case planted a young pine at the head of her grave.

Another death also much impressed the people, viz., chief John Cameron, whose Indian name was *Wageezhegomes*, "possessor of day." He wandered about with his tribe, until he became connected with a trader, who, wicked as he was, taught the boy to read a little English, and trained him

to some useful habits. After the death of the trader, he took to the Indian life again; but erected and lived in a good log house on the Credit flats, and raised corn and potatoes. He attempted to enlighten his people occasionally. Once, he told the Rice Lake Indians that the world was round, and went round every day. An Indian with contempt replied, "So do the trousers you have on go round and round. You think you know a great deal because you wear trousers like a white man." A lady of York gave him a Bible; and he laid it by as a keepsake, but never attempted to read it, until his conversion, at the Grand River in 1824. He now re-learned his English, read the Bible diligently, and communicated his knowledge to his Indian brethren. He went to the Credit, and induced many of the Indians to go to the Grand River; and thus he assisted in diffusing the work of conversion. In 1826, he was appointed assistant leader of Joseph Sawyer's class. In his sickness, he ceased not to thank God for what had been done for him and his tribe. He said, "I thank the Lord, that I have lived to see all my people serve the Great Spirit. For many years past, I have again and again wished the good white christian might come and plant the christian religion among us, and teach us the right way we should go. But no one cared for our souls, until the Lord himself raised up one of our own people to tell us what we must do to be saved; and now I can depart in peace, and go to our Great Father in heaven." He fell asleep on the 30th September, 1828.

The Government ordered the Indian agent, to take a census of the Credit settlement, after the harvest was gathered in. The result was as follows:—

Men.....	64	Land Cultivated....	61 acres.	Cows..	27
Women.....	74	Wheat.....	65 bush.	Oxen..	18
Children....	88	Oats.....	22 "	Horses.	11
Families....	47	Indian Corn.....	1045 "	Hogs..	122
Houses.....	30	Onions.....	9 "	Wagon	1
Births, (year)	17	Beets and Carrots...	16 "	Ploughs	4
Marriages...	2	Cabbages .....	670	Harrows	1
Deaths .....	19	Cart loads Pumpkins	30		
Baptisms ...	40				
Members of Church, 132.					

Besides, the tribe was receiving every year from Government, for lands surrendered, £470, and the King's presents were worth nearly as much more. Added to this, their hunting, fishing, manufacturing, and farming, the natives were in a comfortable condition. Considering the short time ago, when these people possessed no property, beyond a few dirty blankets, a few guns and traps, and some half starved dogs, the change was remarkable, and the present advantage of Christianity great.

#### GRAND RIVER.

In the last few months, forty-seven Indians had been converted on the Grand River; and among them, some respectable chiefs of the Mohawk, Tuscarora, and Cayuga tribes. The son of a Cayuga chief, named Wm. Doxstader, was the principal means of their conversion. In June, 1827, he experienced religion at a camp meeting. Fired with love to and zeal for the salvation of his countrymen, his exertions were unremitting. He was a young man of good mind and well cultivated. He could read in his own and the Mohawk tongue. His public and private appeals were so apt and eloquent, as to have been almost irresistible. His zeal had scarcely any bounds. He went about holding meetings by night, and visiting from house to house by day, talking and praying nearly all the time. He was regarded by the missionary, as the most promising for usefulness of any native in the missions. This year, he visited distant missions, as Peter Jones had been doing, and was very useful.

The separation and animosity among Protestant denominations and ministers, the untutored Indians did not comprehend. Desiring to use the Mohawk Episcopal church, Wm. Doxstader, the exhorter, and some Methodist Mohawks, went to the minister, at Brantford, to ask his permission,—offering in return to allow him the use of the Salt Springs Methodist schoolhouse to preach in. But the lofty minister could not hear of such a proposal. What? allow poor untaught Indians to hold meetings in an edifice belonging to the church of the King! and allow Wm. Doxstader, a poor Methodist Indian exhorter, to stand in the dignified desk and

pulpit! the proposal was preposterous ; it should not be granted. And yet the exhorter probably knew more of, and taught better the way to Heaven than the ordained and sufficient minister. Peter Jones however advised the Indians not to speak evil of the Church of England, to keep on their own way, and to rejoice if the minister did any good to the Indians.

Seth Crawford was still engaged at Davisville, at the Indian School, and assisted in correcting some Mohawk translations of parts of the Scriptures for the New York Bible Society. Peter Jones was also engaged in translations for schools and public worship, into Chippeway. He translated Methodist hymns, the apostles' creed, the Lord's Prayer, Ten Commandments, and spelling book.

#### LAKE SIMCOE.

At the Newmarket quarterly meeting in February, many of the Simcoe Indians were present. Thirty more of this tribe now desired baptism, and after examination they were baptized by Mr. Case. Fifty natives received the Lord's Supper. They were formed into three classes, and two of the most pious and gifted appointed as leaders to each class.

A camp meeting on Yonge street was appointed for June 10th. The ground was about two acres, surrounded by broad tents, having one large entrance for carriages, and three small gates. About 300 Indians from lake Simcoe and Schoogog lake were collected. One hundred were in the heathen state, and had come from the back lakes to join with the Christian friends in the new worship. One large tent was put up for the great body of Indians, 240 feet long, and 15 feet broad. It was covered over with boards, and the sides were filled up with bushes,—having four doors facing the camp ground. In this long house, the Indians arranged themselves in families, as the custom, in the wigwams. The meeting began on Tuesday, and ended on Friday after; when about 30 whites and the same number of Indians, professed conversion. The heathen natives belonged mostly to John Asance's tribe, or the Matchadash Indians, from Penetanguishene. They lived on the river Severn, which connects lake Simcoe with the Georgian Bay. A township north of lake Simcoe is called Matchadash, after these Indians; and a bay in the Georgian



waters is called Matchadash bay. These were the most northerly Indians who had yet embraced the Gospel. The closing ordinance was the Lord's Supper, administered to 12 preachers, 314 whites, and 97 Indians.

The Indians present were informed that elder Case and Peter Jones would follow them to the landing place of the river Holland, further to encourage and instruct them in the ways of religion. The announcement pleased the Indians. So they went on, and encamped at the landing place, a few miles from the lake Simcoe. A prayer meeting was held on Saturday night. On Sunday 15th, at 10 o'clock, public worship began, under the shade of some trees. After singing and prayer, Thomas Shilling, one of the class leaders, said the Ten Commandments in Indian, and the whole congregation repeated after him. Peter Jones then explained the commandments, and gave the history of the two tables. Thomas M'Gee, of the Credit, then exhorted. Lastly, Mr. Case addressed them further on the law, Peter Jones acting as interpreter. A very interesting meeting, to the 300 natives hearing. In the afternoon, at 4 o'clock, another meeting was held. The natives hungered for instruction. Never was there a greater desire for the truth of God.

As many desired to be baptized, an examination was commenced, as to religious experience, faith in Christ, and resolution of renouncing the world, the flesh and the devil. The work while necessary was tedious, as each person to be baptized must receive a Christian name, with the Indian as the surname. The selection of scores of names by the preacher was a great tax on their memory and reading.

On Monday, the work of examination for baptism and taking down the names was resumed. The greatest difficulty was with the Indians who had two or more wives. A brother of chief Yellowhead had two wives, and yet desired baptism. When told he must give up the last he was surly at first. But when told he could not be enrolled with the Christian Indians else, he replied, the wife might do as she pleased. The woman being asked, if she was willing to leave the man she was living with? yes, she said, she was willing to do anything that was right, and to please God. But the greatest trouble was expected from John Asance, the chief of Matchadash, who had

three wives, whom he called "all three brothers." He was asked, if he were willing to part with his two last wives. He said, "I have now embraced the Christian's religion, and am willing to do anything you tell me. I took these women when I was blind, and did not know that it was wrong; for we have been taught, that a man might have as many wives as he could support, and I thought I could support three very well, but now my eyes are open to see, that it is not right to have more than one wife. So I will part with two, and keep only the oldest and first one I married; with this request, that I may have the privilege of supporting the children by the other women, that they may not want." He was told, he should support the children, for so was his duty. He was pleased to hear it. The two women were asked, if they were willing to leave their husband, and replied, "Yes, because they loved Jesus, and would not break his laws any more." But the tears in their eyes denoted their sorrow, in making the painful sacrifice of surrendering a kind husband, and the father of their children, and becoming widows among their people. Surely, the sincerity of these poor Indians, and the strength of their newly formed principles, could hardly be put to a greater test. The chief then went to the two women, and said, that "he took them when he did not know any better; but that now he must try and do what was right." About noon, all the names considered proper for baptism were written down, in all 132. In the afternoon, Peter Jones instructed the people in the nature of Christian baptism; and the speakers from the Credit, Thomas M'Gee, John Thomas, and Young Smith, exhorted. Great attention was paid.

On Tuesday, Peter Jones explained the apostles creed, as the summary of the Christian faith; the Credit exhorters assisting. At 2 o'clock elder Case commenced the baptisms. The people were arranged in family groups, and the members of a family were baptized together. Then the ministers addressed them on the subject of their conversion to Christianity, which Peter Jones interpreted. After singing and prayer, he again exhorted to repentance of sin, and faith in the Lord Jesus Christ. He then put the usual questions to the adults. At the close of each, they all answered *aahe*, i.e., I will, or yes. The natives to be baptized now all kneeled on

the ground; and 132 persons were baptized in the name of the Holy Trinity; the greatest number ever baptized at once in Canada. In the evening, they were assorted into classes, and fourteen leaders appointed.

On Wednesday, 18th, chiefs Yellowhead and Asance, with their people, began the journey to Yellowhead's Island, near the Narrows of lake Simcoe; and were accompanied by Wm. Law, the teacher, and Wm. M'Gee, and John Thomas, exhorters of the Credit mission. Chief William Snake's party remained at the Holland Landing, to attend the school. The strong evidence furnished of the sincerity of the natives was their entire abstinence from strong drink, amidst many allurements from the whites, and singing and praying in every wigwam.

July 24th, the two Indian exhorters returned to the Credit, bringing with them chief Asance and fourteen of his tribe, who had come to learn the new mode of life and to be strengthened in the faith. And they were kindly received, and lodged two in a house, by the people.

August 13th, all the lake Simcoe Indians were collected at Holland Landing, to receive the yearly payments and presents. The Christian Indians numbered 390, heathens 65, and those connected with the French people 60; total 515. Four or five days, the Indians had been together, Peter Jones conducting meetings, and assisting the schools. The yearly payments to this body of natives, for lands surrendered, was £1,200; while the King's presents were in value as much more. The presents divided to the families consisted of blankets, clothes, calicoes, shirting, hats, guns, rifles, powder, shot, balls, tin and brass kettles, pots, axes, silk hankerchiefs, ribbons, thread, brooches, and a few other things. Enough was paid in money and presents, to provide, with economy, clothing and other necessities for the year. The way of distribution was, for the men to sit in rows, and also the women and children. The commissary then passed along, giving one sort of goods to each person, until every sort was disposed of. Then the chiefs presented a string of wampum, to express their thanks to their Father the King, for his bounty to the children of the woods.

On the 14th, the aged chief Sachem of the pagan Indians sent a string of wampum to Peter Jones, by chief Asance



saying that the reason why he did not accept of Christianity now was, that a number of his people were absent; but the next spring, he hoped to do as the other Indians. The Government agent also advised the chief to join with his Christian brethren, as the hunting grounds would soon be destroyed, for the white settlers were all the time going back, and the Indians would have nothing to eat unless they became farmers. The chief and his people reside on the north shore of lake Huron, and were called the Metabbik Indians, numbering nearly one hundred. For the two days, in which the payments and presents were given, not a drunken Indian was seen on the ground. All behaved in a sober and decent manner. If white men with the firewater, coveting the Indians' presents and money, came near, the natives had now strength to resist the allurements. Usually, as soon as the Indians received the presents, they would exchange for whiskey, until blankets, cloths, shirts, and anything else, was all drunk up. Old men and old women, young men and young women, would lie about the ground in a filthy, indecent, and drunken state. Thus the benevolent design of the presents, was nearly defeated by the covetous whites taking advantage of the weakness of the poor Indians. For the first time, the scene was changed, and the Simcoe people producing a striking proof that their newly found religion was a principle as well as a feeling.

15th, Chief John Asance with Peter Jones and others, appeared before a magistrate, to complain of a Frenchman cruelly beating an Indian. But the justice refused to grant a warrant, on the ground that the day of the month could not be given. How was an Indian in the woods to know the name of the English month, or day, or the number? As some whites took advantage of the weakness of the natives to make them sin, so here was an instance of advantage taken of ignorance, to deny them justice. The chief gave a fine reprimand to the magistrate. Said he:

"I have been abused again and again by your people, and no notice has been taken of them for their bad conduct; and I thought the reason you did not take notice of us was, because we were so wretched, ignorant, and drunken; and consequently not worthy of regard. But now our eyes are opened, to see our miserable

condition, and in seeing we have endeavored to forsake our former evil ways. I cannot suffer any more from your young men, without having justice done to the offenders. Consider what I say."

Mr. Case, wishing to form a settlement of the lake Simcoe tribe, had looked over Snake Island, in the lake, not far from the shore of the township of Innisfil. He appointed a camp meeting to be held on the island, commencing Friday, September 5th. About thirty of the Credit Indians were there, and about 300 of the Indians from the Narrows of lake Simcoe. The first day was spent in preparing the ground, and in prayer meetings. On Saturday, while prayer meetings were going on in all the tents, some young men were hunting deer, and brought in a fine buck, which supplied the breakfast. At eleven, all assembled for worship. The rules of the meeting were explained, the Ten Commandments repeated aloud by the congregation standing, singing and prayer offered, when Joseph Sawyer exhorted the people to faithfulness, and John Sunday followed, comparing the work of God to seed which brought forth much. He told that the Grape Island brethren had spent one day in praying for a blessing on his labours among the Indians, and for their brethren of lake Simcoe. John Jones spoke of the love and suffering of Christ, and his willingness to save all who came to him. At two o'clock, Peter Jones preached on the pharisee and the publican. Then elder Case spoke through Peter Jacobs; and lastly, Peter exhorted also.

A quarterly conference was now held with the leaders, and they all gave a good report of the classes. But two of the Matchadosh tribe had turned to drunkenness, drawn away by some Roman Catholic Indians from the lake of Two Mountains and some French, who said that whiskey was good for health, and that their ministers drank it. And four of the Simcoe Indians had died lately, happy in the Lord. In the evening, several exhortations were given by Indians to Indians, and without the tedious process of interpretation. John Sunday remarked that Christians ought to be wise, as the red squirrel, who looks forward to winter, and provides sufficient food. So people should prepare for the world to come, as the squirrel prepares for winter.

On Sunday, prayer meetings early in the morning. At 9 o'clock, all collected, and chief Sawyer addressed the people.

Then John Sunday, who said, "I have been one of the most miserable creatures on earth. I lived and wandered among the white people of the Bay of Quinte, contracted all their vices, and became very wicked. At one time, I had a beloved child, who was very ill. I tried to save the child from dying, but could not, as the child died after all I did. I was then fully convinced there was some Being greater than man, and that the Great Being does all things after his own will." He then said he heard of the missionaries, went to hear them, and believed what they said. He said good missionaries were like sun glasses, diffusing light and heat. At 10 o'clock, Peter Jones preached, and at twelve, elder Case. In the afternoon was another service, when a heavy rain began, continuing until dark.

On Monday, 39 were examined, and then baptized. At noon, the Lord's Supper was administered to a deeply affected people. At three o'clock, the preachers and visitors bid farewell to the Simcoe Indians, who followed their friends to the water, and were reluctant to let them go. Like Paul and the elders of Ephesus, they all knelt down on the shore, and commended each other to the care of their Heavenly Father. The sails were set for Holland Landing, the poor Indians were left bathed in tears, and the landing was reached by dark. Thus the Gospel continued to spread along the shores and streams of lake Simcoe, and thus the Gospel commenced on Snake island in the lake.

#### RICE LAKE.

The Rice Lake Indians returned from their hunting, in the end of April, bringing with them the furs caught, and the great Indian trader was present to purchase; but when he found that the Indians when sober knew how to trade as well as the whites, he was filled with vexation. He had trafficked hitherto with a drunken, ignorant, careless set of people; but now he found them careful, intelligent, and sober. The missionaries and teachers were useful to the Indians, in teaching them the true value of the furs. The hunters had kept up religious meetings in the woods, and had watched over one another, so that, with few exceptions, they had stood fast in the faith.

On the south shore of the lake, and surrounded with woods,

stood the school and meeting house. Sixty children were now in the school, boarded by their parents, living in the wigwams around. Although in operation but six months, the children had made some progress. The quarterly meeting in May was attended by elder Case and Peter Jones. Some of the people shed tears of joy, as they shook hands with their friend, the great Black Coat man. The services were seasons of refreshing, and the power of the Lord rested upon the people. Eighty-five natives partook of the Lord's Supper, mostly all weeping aloud, and some were so overcome that they could not rise from their knees, and were carried off by their friends. In the lovefeast, the people spoke with freedom and feeling, in their own tongue, of the grace of God to and in them.

The sermons of the ministers to the natives, were of necessity quite simple. An illustration may be gathered from Mr. Case's sermon in English, interpreted into Chippeway, "Brothers, you all know how to catch the deer. Your wives know how to dress the meat. It is now a very good dish of very good venison. But, brothers and sisters, what good will this good venison do you, and what use is all this knowledge of hunting and cooking, *unless you eat it?* Unless you eat it, you will starve and die. So brothers, you may hear a great deal of preaching, and know much about religion, but unless it makes your heart strong, it will do you no good. You must believe with your heart, if you will have grace and be saved."

As the school was large, a second school, for girls, was determined on. The Indian women (whose lot it was always to build the wigwam) offered to raise a house of bark, laid upon poles. It was seventeen feet square, and the sides six feet in height. Bark from the green ash and cedar formed the sides, the roof, and the floor. A door and three glass windows were purchased for five dollars; all the expense for the new school house. It was convenient, and would do until the winter, Miss Barnes and Miss Ash agreed to take up their abode in the Indian camp, and teach the twenty-five girls reading, sewing, knitting, braiding of straw, and domestic economy. They arrived July 3rd, and took up their residence in the bark school house. Peter Jones, and H. Biggar, the teacher, built a clay oven, to bake the bread of the adventurous missionary women.

The summer was a sickly season, and a number of the Indians were attacked with fever. It was considered best to remove the missionary family and the schools to an island in Rice Lake, called Spooke Island. The male teacher and the two females lived there in wigwams like the Indians, and were contented and happy in doing good.

Sept. 19th, the Rice Lake Indians went down to the mouth of the Trent, to receive their payments and presents. The agent, with other military officers, were present, and expressed great gratification at the happy change in the Indians. He made a speech, which Peter Jones interpreted, as follows :

"He thanked the Great Spirit for permitting him to meet his red children once more, and to take them by the hand, in the name of their very great father the King over the great waters. In token of his love to his red children, he had this day delivered to them the King's presents. He rejoiced to see the improvements they were making in civilization and christianity, and hoped they would persevere in this laudable way. As they had become Christians, it would be unnecessary for him to recommend them to take good care of their presents, as their own good sense now taught them. He trusted that their attachment to the King and the government would continue firm and strong, and assured his red children that their great Father would never forsake them."

In dividing the goods, every man received two blankets, cloth for one coat, and one pair of trousers, two shirts, several small articles, besides a gun, ammunition, kettles, and other things. In other respects, these Indians were doing well; but no houses were yet set up, and no settlement yet begun. But there was a prospect of soon settling them, like those of the Credit and Grape Island.

#### SCHOOGOG LAKE.

The Schoogog lake is about sixteen miles from the front of Whitby, and is the resort of a tribe of the Rice Lake Indians. Peter Jones visited the township of Reach, where the Indians were encamped, and visited the camp, April 26th. The people were glad to see him, and after shaking hands, the horn was sounded for meeting. The bush chapel was made of slabs, rived from the trunks of basswood trees: and the floor, the

seats, the door, and the table, were of slabs. After singing and prayer, the Indian preacher addressed the congregation, about 100. The people were much affected, so that some shouted, and some fell to the ground. An Indian, named Goose, then exhorted; and great was the joy of the people. The Schoogog and the Mud Lake Indians were nearly all present, as they intended to cultivate the ground together, and to join in meetings and school, which was now begun. On Sunday, 27th, Peter Jones again preached to the people, and two or three Indians exhorted. And in the evening a fellowship meeting was held, giving all an opportunity of speaking of what God had done, and was doing, in their souls. On Monday, he explained the rules of the Methodist discipline, and exhorted the people to be governed thereby; reminding the leaders of their great responsibility to God and his people.

On Tuesday, he made one of the Indians to give aloud the Ten Commandments, and the whole congregation repeated in their own tongue; he adding the meaning. Then the Lord's Prayer followed, in the same way. The people proposed to contribute something towards the support and expenses of Peter Jones, and to express their thankfulness. He told them he came among them, not for money, but to teach the words of the Great Spirit, that they might be good and happy in this world and in the world to come; but if they felt it a duty, they might contribute a small sum. He did not desire much, as they were poor, and needed all for their families. But the liberality and gratitude of the poor people corresponded not with their circumstances; for they contributed and brought to him the large sum of \$17.

On Wednesday, he went with two of the Indians to see an island, near a point of land, on the north side of the Schoogog lake, where some of the people desired to settle. They paddled the birch canoe twelve miles before they came to the island. The soil was good, and the site beautiful, but was not accessible at all times. The Schoogog Indians, in surrendering up their lands to the Government, made no reservation, as other tribes did; and therefore were dependant on the Government for the land on which they dwelt, and in which they laid the dead.

The next day, Peter Jones spoke to the Indians on their

temporal concerns, and urged them to clear immediately a piece of land, and begin to plant and make a garden. They agreed to do so; and he promised to get them seeds and potatoes, with axes and hoes. He again held a meeting with the people at the basswood chapel, regulated the classes, and admitted 38 into society, settled some difficulties among the people, and prevailed on an old Indian to part with his second wife.

Among the number now admitted to church membership was an aged couple, seemingly an hundred years old. The man was entirely bald; a rare sight among the Indians, and the few hairs of his neck were become white. He said he remembered perfectly the taking of Quebec, (1779). On asking how old he was at the time; he said, pointing to a grandson of about 40 years, "as old as he." By this reckoning he would be about 109 years. He had lived all his days without hearing the Gospel until a few months ago. He now said, "The Great Spirit has given me a great many days, I have always remembered the Great Spirit all the days of my past life. And now I rejoice to see my grand children and great grand children worship our Great Father in heaven." While the old man uttered these words, the old woman shouted aloud the praises of the Lord. In the end of the month, elder Case baptised 12 whites and 12 children. The aged couple were baptised; and as they had no English name, and on account of their great age, they were called *Adam* and *Eve*; the old man survived but a few months and went to his heavenly rest.

The school contained ninety scholars, and there was now a prospect of a female teacher, to instruct the girls and women in sowing, knitting, and domestic economy. The Indian women here, and in the other tribes, were anxious to be taught the art of housekeeping, as practised by the white women.

Peter Jones learned that one of the men, named old Johnson, pretended to have received instructions from the Great Spirit, that the Indians must never eat mutton, bacon, otter, beef, or other meat. They were glad to learn that there was no sin in eating meat, and had long wanted to find the truth; they were also told not to put trust in dreams and visions, but only in what the great book said. These Indians had the Gospel and a school, but as they had no land there was no step taken for a settlement.

## RIVER THAMES INDIANS.

Peter Jones, with Peter Beaver and Wm. Jackson, as a missionary deputation, were appointed to visit the river Thames. The Credit Indians offered up many prayers to God, for the success of the journey. The party left the Credit on March 3rd, and went to the Grand River, where George Henry, a Mohawk chief, joined it.

9th. In township of London, visited a few Indians of the Sauble river, with Caleb, the chief. They hearkened to what was said, but refused to change their heathen practices, until the chiefs at Odumekoo's camp determined.

10th. The party arrived at Munceytown, and found Mr. Carey still occupied in the school. Some of the Muncey and Chippeway chiefs were in council; and when the business was over, Peter Jones made known the object of his visit, which was interpreted into the Muncey or Delaware tongue by young Odumekoo. Captain Snake, a Muncey chief, rose and said, "I am glad to see my grand-children, who have come to tell us about the Great Spirit, who is the father of us all: we shall consider what you say." He concluded by giving the token of peace or salutation. The Muncey and Chippeway chiefs were to hold another council, in a few weeks, and would then give an answer.

12th. Sugar making was now going on, and the Indians were dispersed in the woods. Peter Jones with Carey, the teacher, visited Westbrook, a Muncey chief, and well inclined to Christianity. Next, they visited the sugar bush of George Turkey, a convert to the true faith. In the afternoon, they visited the Lower Muncey, and fell in with the three brethren, who had been visiting other camps. On leaving, old Odumekoo, the chief, said they had a council some time ago, when he mentioned that a party of Christian Indians might be expected soon, but, while they might be friendly and hear, he advised that they give no answer until they consulted Col. Givins, the Indian agent; and if he approved, they would likely all become Christians, and learn to pray.

13th. Found a number of the Indians drunk, and could not converse with them. But on Sunday, 16th, about 30



Ojebways and Munceys collected to hear. Peter Beaver gave an account of his conversion to God. Wm. Jackson spoke on the necessity of their becoming Christians. Attention was paid, and some wept much. In the afternoon, a prayer meeting was held; and in the evening Westbrook and Rufus Turkey prayed with much fervor.

17th. Peter Jones and his comrades went down the river, to Otomekoo's camp. The Indians listened to their visitors, but declined to give an answer, saying they had determined to wait until a general council should determine.

18th. They reached Moravian town, where was a Methodist meeting going on. The preacher desired Peter Jones to preach; and George Henry related his conversion in English, and Peter Beaver in Indian, which was interpreted for the people.

19th. They visited the Moravian missionaries, who were on their way to a funeral. One of them preached in the Delaware, but the visitors could not understand, or tell which part was prayer, reading, or preaching, as all was done sitting. Peter Jones was requested to speak to the congregation afterwards; which he did, in English, through an interpreter. The congregation numbered about a hundred; but the Indians located here were two hundred. The Moravian missionaries had been labouring many years among this people, but with little success. Intemperance still prevailed, and they were still uncivilized. Peter Jones was now left alone, the other Indians had departed for the Credit river.

20th. Hearing of some Chippeways on the Bear river or creek, north of the Thames, he with the preacher of the Thames circuit, (George Ferguson,) visited the chief Kanootong, and requested him to call his people. In a few minutes, about a dozen met. Peter Jones discoursed on the depravity of man and the cure; describing the wonderful change in the tribes at the Credit, Grape Island, Rice Lake, and Lake Simcoe; also mentioning that the Governor had built them a village at the Credit. After a pause, Kanootong thus spoke:

"Brother—I am glad to see you and hear from your people, but with respect to Indians becoming Christians, I cannot think it

right; for when the Great Spirit made the white man and the Indian, he did not make them of one colour, and therefore did not design them to worship in the same way; for he placed the white man across the great waters, and there gave him his religion written in a book; he also made the white man to cultivate the earth, and raise cattle, &c., but when the Great Spirit made the Indian, he placed him in this country, and gave him his way of worship written in his heart, which has been handed down from one generation to another; for his subsistence, he gave him the wild beasts of the forest, the fowls that fly in the air, the fish that swim in the waters, and the corn for his bread; and, before the white man came to this country the Indian did not know the use of iron, but for an axe he used a stone sharpened at one end, tied to a split stick; with this he cut his wood; and for his hoe he split the limb of a tree; he had also stone pots to cook with; these things answered his purpose, and he was contented and happy. Now I suppose if the Great Spirit had intended the Indian to worship like the white man he would have made him white instead of red, &c. Our forefathers have told us that when an Indian dies, his spirit goes to a place prepared for him towards the sun-setting, where Indians dwell for ever in dancing and feasting; and should I become a Christian and throw away the religion of my fathers, I am not sure that the Great Spirit would receive me into heaven. And how should I look after worshipping like the white man? Perhaps when I come to die my soul might go up to heaven, and the Great Spirit would ask me, 'What have you come up here for, you Indian? This is not your place; you must go where your forefathers have gone; this place is only made for white people, not for Indians, therefore begone.' How foolish then should I look to be driven from heaven; therefore I think I cannot become a Christian, and throw away my old ways; and, more than this, I do not see that the white men who are christians are any better than the red men, for they *make fire-waters*, get drunk, quarrel, fight, murder, steal, lie, and cheat. Now when the Indian gets drunk he sometimes quarrels and fights, but never when he is sober; but I have seen white men fight when they are sober, and go from their meeting-house straight to the tavern; so that I do not desire the white man's religion, neither do I think that I should be able to forsake the sins which I have already committed."

To this speech Peter Jones replied; that the good Book spoke of only one way of worship, that all were required to worship in this way, that the Christian Indian had once the same objections, that they had found the white man's God the Indian's friend, and that the whites were of two classes, bad and good. But the chief merely replied that he thought that he could not become a Christian.

24th. Peter Jones visited some Indians in their sugar camps, about six miles from the mouth of Bear Creek, and spoke to them about becoming Christians. Chief Yellow-bird, like the other procrastinators in the route, heard with attention, but refused to give an answer, until a general council of the chiefs. He added, "We are so wicked and given to drunkenness, it would be impossible for them to be good." The former condition of other Indians was related, and how, by praying to the Great Spirit, they were reformed, and became His friends, through Jesus Christ. The chief seemed amazed, and said the news was wonderful.

After being on the Thames circuit ten days, visiting camps of Indians, and preaching to whites, the Indian missionary passed the mouth of the Thames river, over low, marshy lands, abounding in wild duck. Along the south shore of the lake St. Clair, the French are the most numerous settlers. The soil is good, but very low, and in places covered with water. He stopped for the first night at a French house, within ten miles of Sandwich. The French generally speak the Chippeway; and when the master of the house found that his guest spoke it also, he became quite friendly.

29th. Peter Jones passed through Sandwich, and rode on to the Wyandott or Huron settlement, connected with the Amherstburgh circuit. He saw but a few of the people, as they were busy in the maple woods making sugar. But he learned that there was now no school for the Indian children, that the number of the families was only twenty, and that the greater part of the Indians were Roman Catholics, but twenty were members of the Methodist society, and met together every Sunday.

April 1st. He rode to Sandwich, and crossing the St. Clair river, He visited Detroit, and related, in a Presbyterian meeting, the work of God among the natives of Canada. On the 5th, he had returned to the Moravian mission, and found the people preparing for a lovefeast. The missionary addressed the Indians in Delaware, and then read some hymns, which the people sung: Two men and two women then brought two baskets full of dumplings, made of Indian meal and beans, giving one to each person;

and next brought in cups of coffee, which were distributed to the congregation. Peter Jones related the work of God among the Indians. An old Delaware, in the Chippeway tongue said, "We rejoice much to hear what the Good Spirit is doing for your people. All our men and women join in sending their Christian love to them; for we are all serving the one Saviour, who died for all nations."

In passing up the Thames, Peter Jones fell in with a council sitting, and again introduced the object of his visit, but the chiefs said that they were not inclined to change their religion; but they were willing to have schools, so that their children might be taught as the white children. He arrived home, April 11th, after an absence of five weeks, in which he had passed up and down the Thames river, revisiting some of the Indians, and seeing some for the first time; but found the most hardened and unyielding, or promising and procrastinating. The Thames Indians were very unlike the Indian bodies, east of the Grand River. However, two positions were taken for the Gospel in the west country; one in the Wyandott settlement, and the other by Mr. Carey, the school teacher, among the Munceys, not to mention the Moravian missionaries. But up to the time of Conference, not an Indian on the Thames is returned as a member of the Methodist society. However a change was soon to appear. The natives at the upper and lower Munceytown consisted of a body of Chippeways of about 260, and Delawares of about 200. They were settled on their own several lands, of several hundred acres.

#### THE WORK ON THE CIRCUITS.

Several of the circuits experienced the outpouring of the Divine Spirit; and also some of the villages and towns, as Prescott, Brockville, Hallowell, Belleville, Bath, Kingston, and York. The increase in the membership of whites was 690, and in the Indians 343. Nearly the whole of Upper Canada was travelled by the preachers, and the circuits included nearly all the villages and towns, with all the country settlements, excepting the parts where the Roman

Catholics and Scotch Presbyterians prevailed ; and in some of these settlements the preachers found an open door, declared the Gospel welcome, and even raised up societies of converted people. Having traced the work of God, by the agency of the Methodist preachers and people, up to the fall of 1828, when the Methodist people became an independent church, the writer will secure the propitious occasion for a pause, and rest his weary pen.

*Appointments of the English Conference.*

James Knowlan, *Chairman.*

Quebec,—William Squire.....	115
Montreal,—John Hick .....	150
Kingston,—Thomas Turner.....	54
St. Armand's and Caldwell's Manor,—James Knowlan, John P. Hetherington.....	442
Three Rivers,—One wanted .....	29
Stanstead and Barnston,—James Booth, William G. Shenstone.....	200
Shefford,—Richard Pope.....	192
Odell Town and Burtonville,—Matthew Lang.....	214
Melbourne,—One wanted.....	90

Members, 1,486

## CHAPTER IV.

## CONCLUSION.

## I.

THE materials of the present history are derived from sources on which reliance may unhesitatingly be placed. A good deal of the early history has been gathered from the memories of the aged ; while the Methodist Magazine, the history of the Methodist Episcopal Church by Bangs, the Journal of Peter Jones, and the files of the Christian Guardian, have richly contributed to the history after the war. The Minutes of the United States' Conference have been invaluable all the way through. Information has been gathered from other sources, which are usually mentioned in notes. Had the work been commenced twenty or thirty years ago, more detail and incident could have enriched the pages, and interested the reader. Yet, so far as the main current of events has run, it is delineated as correctly now as it could have been then. The usual historical style, combining plainness and perspicuity, allowing but little of trope and figure, has been followed, as the most suitable to the subject, to public taste, and to the requirement of rhetoric and authority. As St. Luke is the first, so he is the model church historian ; and though there are many histories since, some very elaborate and ornate, yet none ever surpassed the " Acts of the Apostles," in true historic style.

## II.

This history may be called the " Acts of the Methodist preachers in the province of Canada," with the motives,

difficulties, and consequences. The benevolent motives and the beneficial consequences have appeared, as the narrative proceeded. The "acts" were prompted by the grace of God in them, and aided by the same grace, or God working in them, "*to will and to do of his good pleasure.*" So that the work of spreading the Gospel may be termed God's work, as the first cause, and His minister's work, as the second; like a mill which is the secondary cause of grinding the wheat, while the stream of water is the primary one. But there is a difference: a mill is an instrument, while man is an agent, having thought and will,—God's agent, not an instrument, as is mistakenly said. In all countries, difficulties have beset the path of Christian missionaries.

#### WINTER.

One of these, to the early Methodist preacher, was the dreadful Canadian WINTER. Nearly all the preachers came from a more southern latitude. All had heard of the rigours of the winter in the land of snow, ice, and cold. And truly a Canadian winter has a very deterring as well as pleasing aspect.

The winter in Canada, (the inhabitant of another clime, may be informed,) usually sets in suddenly, on the third or fourth week in November. One day, the weather is fine, the sun shining, cattle and horses grazing, the plough is going, springs are running, gloves nor overcoats are wanted. But the wind at sun setting wears northerly, and increases, hour by hour, and the cold comes pouring down all night, with a sprinkling of snow, changing by morning the whole face of nature, and the employments of the people. The plough is frozen in the ground, sheep straying over the fields return to the barns, cattle and horses no longer graze, travellers put on their thick coats, and all employed without the house require a cover for the hands. Cold continues: stagnant waters are frozen, next small running streams, and soon the great bays and lakes have solid ice for a covering; and even rapid rivers have the spray and upmost water congealed by the powerful cold. "Cold

cometh out of the north." (Job xxxvii. 9.) Every winter declares it. "Who can stand before his cold?" (Psalm cxlvii, 17.)

Intense cold does not prevail, yet occurs. Two or three days of such cold, and the weather moderates. Yet, while it lasts, the roads and streets are forsaken, except by great necessity. But the cold pouring down from the northern quarters, bringing down the thermometer to 30° or 40° below zero, makes the long, dark night terrible. The stove fires seem to give not half the usual heat, and yet burn away the fuel faster than the usual rate. Should the fires go out, the cold pours in at every hole and crack, so that each sleeper wakes up with cold biting his feet, requiring more covering for his bed. As the dreadful night passes along, the foundations of houses lift, making a cracking noise in verandahs, clap-boarding, and shingles on the roofs. The noise is sometimes as the report of a gun. Morning reveals the terrible cold. A glass of water by the bedside, or a wash bowl half full of water, is frozen to solid ice. The windows are covered with thick frost, from the vapors of the room, and hinder all looking out, as if a curtain fell. Outside, before sun rise, sky clear, no wind, but cold intense, drawing tears from the eyes, and quickly touching the nose and ears. In such cold, turkeys and fowls keep on the roost, cocks have their head combs frozen stiff, ducks and geese lie on their feet to shelter from the cold, pigs hide down deep under their strawy beds, and cattle and horses tremble as they stand in the stables or the sheds. Every creature having life keeps in the shelter, afraid of the mighty cold. Even the trees suffer, the cold freezing and splitting the bark, with a noise as an explosion. Pumps are frozen and useless, the cold even going down through the opening to the water beneath, coating with ice.

Snow always covers the ground in winter, but not always with the same depth or the same duration. The first snow storm may bring six inches of snow; the next, a few inches more; the third, six inches more; and so storm after storm will increase the depth, unless warm weather intervene, and thaw the snow to water. The depth is usually from two to three and four feet on a level. The roofs are



covered with snow, and the fields show a level surface, with stumps of felled trees scarcely appearing. Gardens are covered up: gooseberry, currant and raspberry bushes hardly shew even the tops. The snow when above two feet is inconvenient for travelling and labouring in the woods; otherwise, the snow is a great advantage, making smooth winter roads for sleighs; covering wheat and rye from the terrible cold, as well as the roots of tender garden bushes and plants; protecting cellars stored with vegetables and fruits, wells from freezing and denying water to man and beast, and foundations of dwellings and public edifices.

After or during a snow, the wind will veer round to the southward, and the snowy flakes become large and wet, or mixed with rain, which freezing on the leaves of evergreens and naked branches of trees, turns the forest, suddenly as by enchantment, into a white and lustrous grove. At times, soft, wet snow falls alone, freezes on the trees, and makes a beautiful spectacle of the dreary woods. Other times, rain alone falling, with a cold wind, congeals as it falls, coating the limbs with ice from a quarter to an inch of ice, turning the forest into a transparent grove; which shone on by the sun, reflects all the colours of the rainbow; a beautiful fairy scene. The thaw in winter is a pleasant relaxation from the cold. Both man and beast enjoy the balmy air. Cattle stray away from the sheds, and poultry from their roosts, as if spring were returned. But the calm, warm days soon cease, and rain, snow, wind, and hard frost immediately follow.

While snow is on the ground, the quickest and easiest travelling of the year is carried on. Sleighs of different sizes and shapes, shod with iron, driven by a horse or two, are in constant use for passengers and burdens of all sorts. Commonly, bells are attached to the harness, to give notice of approach of the softly gliding sleigh. Although the Canadian winter is very severe, yet possesses so many advantages, that the Canadian no more deplures his winter than his summer. The snow and frost retire in April, with occasional returns in May, and even in June,—to the terror of gardeners and horticulturists.

## THE FOREST.

Another deterring circumstance, for the early preachers, was the great, almost boundless forest,\* in which they were to live, move, and have their being, in Canada. To those brought up in the woods of the northern and eastern states, the change was not very great; but to others who had lived and laboured in towns and cities, the difference was striking, if not fearful. In winter, the forest is bare of foliage,—except the parts where the evergreens shelter, as the pine, spruce and hemlock,—and affords no particular difficulty to the traveller; but in other seasons he must expect to find nature's roads, mire holes, and swarms of mosquitoes and flies. Still, rides in the solitary woods are pleasant to persons of taste and sensibility, and agreeable emotions and reflections are often induced. As an instance, in the summer of 1835, the writer was travelling as a preacher on horseback, on the banks of the river Gattineau, which empties into the Ottawa, a little below the city of Ottawa; and as he passed along the dark waters, over the rugged borders, and through the thick foliage overshadowing the banks, having but few inhabitants, his reflections gave rise to the following descriptive piece:

"When writers wish to produce the idea of *grandeur* and the emotion of *sublimity*, they usually resort to the *Ocean*, and describe those properties belonging to it which are suitable to give birth to such productions; such as—its vast extent—its unfathomable profundity—its incalculable prolificness, producing, perhaps, half the animated creatures which throng this terraqueous globe and its continuous and fruitful atmosphere—its amazing strength and magnificent fury when agitated by the boisterous winds of heaven. Or they frequent the localities of extraordinary *Mountains*, and describe their broad bases—their massiveness—their frequently indiscernable heights, rising high above the clouds flitting in the canopy of the earth—their strong affection for each other, causing them to link and form one vast, united, long-extended chain. Or they take an aerial journey, and survey the unbounded empire of *Ether*, over which *Chaos* once reigned with undisputed sovereignty; and, when they descend from those elevated regions, they tell us of planets, and suns, and comets,—

\* "The Wilds of Canada," was the common description: 3rd Report of Missionary Society, 1824.

of their gigantic bulks, their tremendous motions, their amazing orbits, their inconceivable distances;—of systems upon systems of stars;—and, following our guides in their journey, after a time we think ourselves in the suburbs of the empyrean, and not far distant from the grand metropolis of God's universal empire; yes, near the splendid palace of the Supreme. Or they go to some other part of nature, to help the births of the grand and the sublime. But they have generally forsaken the *Forest*; perhaps imagining it destitute of powers to produce such beautiful nativities. If so, I think they have been in error. The forest is not vacant of properties to excite the idea and emotion. It may be as successfully appealed to as any of the former subjects. And if I was capable of inventing and arranging measured and melodious syllables—if I possessed the genius, the fire, and the inspiration of the Poetic Muse,—the *Forest* should be the subject of my song. But though unable to express in stately *iambics* or gay *anapests* the charms of the forest, yet I may express them, if but partially, in the less fascinating language of sober prose.

“Many live in the forest, and yet never enjoy it. Perhaps only minds tinctured with romance and sentimentalism, or religious devotion, are capable of receiving the delight emanating from the vast, the solitary forest. *Zimmerman* was imbued with these feelings: he therefore loved the wilds of nature, and made them the places of his elysian resort. By these he was, not unfrequently, enraptured; and the ecstasy is even now imbibed by the readers of his delightful writings. *Gessner*, the author of the *Idyls*, was another of those cultured minds who could see a garden or a paradise where others could only witness a desert. *Sterne*, that curious genius, also relished the wild as well as the pathetic scenes of nature. I have frequently thought of one of his expressions—“If I were in a desert, I could find out that which should call forth my affections.” He disliked that constant placidity of the heart which many love, but desired that this inward, hidden sea should ever be ruffled by the breezes of human circumstances. Some of the inspired authors have shown their attachment to the forest: and, from this vast reservoir, have drawn many of those figures which embellish their performances. But, to imbibe its delight, the mind should be prepared. It must lose its aridity, and possess, at least, a moderate moisture. It should receive those saddening emotions which poets call for when writing tragic verse; and if there be mixed with these some particles of melancholy, the preparation will be complete. *Grief* is the best passion to accompany us to the forest. Grief is enamoured with its wildness, its solitude, its stillness, its gloom, its echoes, its rills, its torrents, its dells, its hills. On these it satiates. Tears flow from the secret fountain, and ease the oppressed heart; or “tears” (says *Flavel*) “are nothing but the juice of a mind pressed and squeezed by grief.” Hither the sorrowful, the dejected,

whose "hearts have been overwhelmed within them," have often come, and found a transient, if not lasting comfort. Here grief has sometimes met with joy, and joy has sometimes met with grief. But Joy loves not solitudes: the forest it but seldom frequents; it wants associates; the rational world is its proper atmosphere. This sentiment Dr. Young has well expressed:—

"———; joy is an exchange;  
Joy flies monopolists; it calls for two:  
Rich fruit! heaven-planted! never plucked by one."

"The great deep has been the fruitful source whence poets and orators have drawn multitudes of tropes and figures, while the forest, perhaps equally luxuriant, has been partially neglected. A storm of the sea has been the subject used by many a describer; and not only represented to the imagination by pleasing verse and well-written prose, but to the senses by ingenious mechanism and the painter's colours. But a storm in the forest I never saw described. And yet, what more capable of causing the emotions of *sublimity* and *terror*? Even that unfrequent attendant *horror* will sometimes visit the lonely traveller when the forest is tempestuous. I have been in a storm at sea. Once I was in a storm in the forest. Then the clouds congregated, and became dense and black. They broke: and rain dropped heavily. A mighty wind came. The clouds jostled, one furiously struck the other. Lightning blazed. Thunder bellowed. Trees cracked and fell. Birds screeched. A wolf barked. Rills became torrents; torrents became rivers. Long and loud were the echoes of the various noises. An impenetrable mist arose. The gloom was great. The whole formed an awful phenomenon. The storm abated; but, after a little, it redoubled its fury. The elements were in dreadful conflict. The electric fire came in long, zigzag, pointed streaks, and sometimes as a widely extended sheet. The etherial artillery poured fourth its awful and magnificent fury. Explosion after explosion, volley after volley, roaring after roaring, were heard; and the woods echoed and re-echoed the terrific sounds. The rude winds rushed forward, and swept away what could not resist their impetuous course. Sometimes the forest stubbornly bent before the mighty blast; at other times the trees moved in graceful undulations; and thus acknowledged the dominion of the boisterous monarch of the air. The birds of the forest pierced the air with their wailings, and cried for the departure of the tempest. This is the time, surrounded by such scenes, for the traveller to experience the sensations I have mentioned. A storm in the forest is more to be dreaded than a storm at sea. I am doubtful whether the former be not as capable of producing *horror* in the mind as the incantation and pandemonium of *Der Freischütz*.

But there are times when the forest presents an air of gayety,—when she puts on her beautiful garments, and as a virgin attired

to meet her bridegroom. That is the time when "the winter is past," and "the flowers appear on the earth," and "the time of the singing of birds is come." Then the forest is no longer a howling wilderness, but is as the garden of the Lord. Then the wilderness and the solitary place are made glad; and the desert rejoices and blossoms as the rose. Then the natural and melodious music coming from the untutored songsters of the woods—the verdure of the humble bushes and the heaven-aspiring trees—their thick and umbrageous foliage—the gentle rustling of the leaves by the passing breezes—the romantic sounds of the limpid streams descending from the hills, and the gurgling of the cooling springs in the vales—the beautiful flowers—the grateful odours—the pleasing quietism of the boisterous elements—the charming solitude—form such a contrast to the scenes of a Liverpool or a London, that one is chained imperceptibly to these romantic scenes by their secret, sweet, enchanting spell. From this, some have glided into a poetic trance; and while under the fascinating delirium, have produced what startled mankind and shook the world.

"The forest has been a place for *security*. In the wildernesses of Ziph, Maon, and Engedi, David found refuge from the jealous King of Israel. To the unfrequented wilds the disciples of Christ have fled, in different ages and countries, and found an asylum from the blasts of infernal malice. Numerous forests are renowned for being, or having been, the lurking-places of fierce banditti; and from their thickets, caves, and dens, have they sallied, and committed their terrifying depredations.

"The forest has been a place for *devotion*. In its gloom and solitude many of the ancient pagan priests taught and practised the mysteries of their theology. This was the favorite of the Druids, the ministers of religion among the ancient Britains, Gauls, and Germans. Here the Essenes endeavoured to find that religious perfection which they conceived unattainable in the cultivated and populated country. Many Christians, in the first years of our era, entertained the same delusion, fancying that to be free from the evil of the world, they must forsake the world. This error produced the numerous tribes of ascetics, who, in the solitary woods, strove to manacle their passions and conquer their natures. But, in latter ages, the Forest has been resorted to for *amusement* and *traffic*, rather than for devotion."

But though the early preachers had to feel the dreariness of an interminable forest, the rigours of a fearful winter, the heat of summer often rising to 100°, the fatigue of long and daily journeys on horse or foot, and the pinching hand of poverty from the lowness of their salaries, yet the kindness and hospitality of the people was always an alleviation, and ever an inducement to perseverance. The Methodists were

always glad to see their preachers, and always welcomed them to their homes. Indeed the virtue of hospitality has descended from the first settlers to the present times, and the people are still "*given to hospitality.*" (Rom. xii. 13.)

### III.

The itinerancy of the preachers, in the Methodist system, with some inconveniencies, is on the whole rather to the advantage of the preachers, in giving a larger field for the exercise of talent, and a greater number of people to profit, or for the pleasure of acquaintance and friendship, allowing also more room for observation and reflection,—faculties most useful to the effectual preaching of the Gospel. The preachers are moved from one circuit to another every year, or two years; and the presiding elders changed their districts every four years. The following will illustrate the itinerant system, being

#### A TABLE,

*Showing the Circuits which some of the Preachers laboured on in Canada, from 1791 to 1828 :*

<i>Wm. Losee.</i>	<i>Hez. C. Wooster.</i>
Kingston or Cataraqui.	Oswegotchie.
Swagotchie.	Bay Quinte.
<i>Darius Dunham.</i>	<i>Samuel Coate.</i>
Cataraqui.	Bay Quinte.
Niagara.	Oswegotchie.
Bay Quinte.	Montreal,
Oswegotchie.	Quebec.
P. E. three or four years.	P. E. six years.
<i>Jas. Coleman.</i>	<i>Joseph Jewell.</i>
Oswegotchie.	Oswegotchie.
Niagara.	Upper Canada.
	P. E. four years.
<i>Sylvanus Keeler.</i>	<i>Joseph Sawyer.</i>
Bay Quinte.	Niagara.
Oswegotchie and Ottawa.	Bay Quinte and Home District.
Niagara and Long Point.	P. E. four years.
St. Lawrence.	

*Daniel Pickett.*

Grand River.  
 Bay Quinte and Smith's Creek.  
 Niagara.  
 Long Point.  
 Yonge Street.  
 Oswegotchie.  
 Augusta.

*William Anson.*

Bay Quinte.  
 Oswegotchie.  
 Home District.

*Thomas Madden.*

Long Point.  
 Bay Quinte.  
 Oswegotchie.  
 Smith's Creek.  
 Montreal.  
 Ottawa.  
 Augusta.  
 Hallowell.  
 Belleville.  
 P. E. two years.

*Nathan Bangs.*

Bay Quinte.  
 River Thames.  
 Oswegotchie.  
 Quebec.  
 Niagara.

*Henry Ryan.*

Bay Quinte.  
 Long Point.  
 Niagara.  
 P. E. from 1810 to 1823.  
 Chippewa.

*William Case.*

Bay Quinte.  
 Oswegotchie.  
 Ancaster.  
 P. E. from 1815 to 1828.

*Thomas Whitehead.*

Niagara.

Long Point.  
 Bay Quinte.  
 Smith's Creek.  
 Ancaster.

*Andrew Prindle.*

Ottawa.  
 Yonge Street.  
 Ancaster.  
 Niagara.  
 Augusta.

*Isaac B. Smith.*

Oswegotchie.  
 Niagara.  
 Bay Quinte.  
 Ancaster.  
 Westminster.  
 Long Point.  
 York.  
 Lyon's Creek.

*Ninian Holmes.*

Bay Quinte.  
 Augusta.

*Robert Perry.*

Ottawa.  
 Niagara.  
 Smith's Creek.  
 Yonge Street.  
 Niagara.  
 Long Point.

*Exra Adams.*

Bay Quinte.  
 Hallowell.  
 Ottawa.  
 Thames.  
 Niagara.

*David Youmans.*

Ancaster.  
 Westminster.  
 Long Point.  
 Yonge Street  
 Niagara and Fort George.

*William Brown.*

Niagara.  
Montreal.  
Cornwall.

*Wyatt Chamberlain.*

St. Lawrence.  
Hallowell.  
Augusta.  
Bay Quinte.  
Cornwall.

*George Ferguson.*

Ottawa.  
Niagara.  
Ancaster.  
Westminster.  
Long Point.  
Thames.  
Amherstburgh.  
Hallowell.

*Isaac Puffer.*

Augusta.  
Bay Quinte.  
Niagara.

*James G. Peal.*

Belleville.  
Cornwall.  
Yonge Street.  
Perth.  
Bay Quinte.

*Samuel Belton.*

Ancaster.  
York.  
Westminster.  
Hallowell.  
Smith's Creek.  
Belleville.  
Mississippi.  
Bay Quinte.  
Fort George.

*Alvin Torry.*

Long Point.  
Westminster.

*Ancaster.*

Lyon's Creek.  
Grand River.

*James Wilson.*

Bay Quinte.  
Hallowell.  
Belleville.  
Whitby.  
Yonge Street.  
Trafalgar.

*Franklin Metcalf.*

Hallowell.  
Bay Quinte.  
Perth.  
Augusta.  
York.

*Thomas Demorest.*

St. Lawrence.  
Yonge Street.  
Thames.  
Lyon's Creek.  
York Settlements.  
Niagara.  
Dumfries.

*William H. Williams.*

Long Point.  
Ottawa.  
Cornwall.  
Yonge Street and York.  
Toronto.  
Perth.  
Mississippi.

*Kenneth M.K. Smith.*

Augusta.  
York and new settlements.  
Ottawa.

*Philander Smith.*

Smith's Creek.  
Cornwall.  
Kingston.  
Hallowell.  
Augusta.



Bay Quinte.  
P. E. three years.

*John Ryerson.*

Ancaster.  
Niagara.  
Yonge Street.  
Bay Quinte.  
Perth.  
Niagara.  
P. E. two years.

*William Slater.*

Thames.  
Yonge Street.  
Bay Quinte.

Ottawa.  
Cobourg.  
Ancaster.

*William Ryerson.*

Niagara.  
Fort George and Queenston.  
York and Yonge Street.  
P. E. one year.

*Robert Corson.*

London.  
Dumfries.  
Westminster.  
Long Point.  
Whitby.

#### IV.

As the Itinerant system is useful to the preachers, it is especially beneficial to the people, —affording a great variety of ministers, with their different gifts and graces from the Lord. “The rule that no preacher shall remain in the same circuit more than two years together, and few of them more than one year, some have imagined was a hinderance to the work of God; but long experience in every part of the kingdom [Great Britain and Ireland] proves the contrary. This has always shown that the people profit less by any one person than by a variety of preachers, while they

‘Used the gifts on each bestowed,  
Tempered by the art of God.’”\*

Thus Mr. Wesley spoke of the general result of the itinerant system after a trial of many years. Again he speaks of the advantages: “Be the preachers talents ever so great, they will ere long grow dead themselves, and so will most of those who hear them. I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe it was ever the will of our Lord that any congregation should have one teacher only. We have found by long and constant experience that a frequent

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\* Wesley's Sermon, on God's Vineyard.

change of teachers is best. This preacher has one talent; that, another. No one whom I ever knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation."\*

He believed that the itinerancy was an Apostolic usage, that the Apostles were never stationed long to a congregation or place, and that the longest was St. Paul's in Rome, two years (Acts xxviii. 30), and in Ephesus three (xx. 31). Nor was the Methodist itinerant system the first in England; for Queen Elizabeth appointed twelve ministers to travel continually, in order to spread true religion through the kingdom.† At the closing of his long and useful life, Mr. Wesley's opinion of the system remained the same, and he desired it might ever continue. Says he, "It is certain, many persons in Scotland and England would be pleased to have the same preachers always. But we cannot forsake the plan of acting which we have followed from the beginning. For fifty years, God has been pleased to bless the itinerant plan; the last year (1788) most of all. It must not be altered, till I am removed: and I hope will remain till our Lord comes to reign upon earth."‡ Thus far the system has continued among all the Methodists, with no variation, excepting that preachers are now allowed often to remain on a circuit three years. The advantages of the system will at once appear by the following

## TABLE,

*Showing what Preachers have travelled on some of the Circuits in Canada, from 1791 to the year 1828 :*

Members.		Members.	
1. Bay of Quinte Circuit.		1799 Samuel Coate.....	412
1791 Wm. Losee.....	} 165	1800 Sylvanus Keeler, Wm. Anson.....	412
1792 Darius Dunham.....		1801 Sylvanus Keeler, Dan. Picket.....	464
1795 Elijah Woolsey and Sylvanus Keeler.....	265	1802 J. Sawyer, P. Vannest, Nathan Bangs.....	531
1796 Samuel Coate.....	270		
1798 Darius Dunham.....	447		

\* Second Letter to Rev. Mr. Walker.

† Case of Dewsbury House; Wesley's Work, xiii.

‡ Letter to Lady Maxwell.

Members.		Members.	
1803 Nathan Bangs, Joseph		1802 S. Keeler, Seth Crowell,	
Sawyer, T. Madden.	520	N. U. Tompkins..	304
1804 Sylv. Keeler, Reuben		1803 P. Vannest, L. Bishop	300
Harris.....	518	1804 Thomas Madden.....	441
1805 H. Ryan, Wm. Case...	510	1805 S. Keeler, N. Bangs....	457
1806 Henry Ryan.....	656	1806 Gersham Pearce, Wm.	
1807 Luther Bishop, Elias		Case .....	558
Pattie.....	696	1807 D. Pickett, I. B. Smith	
1808 N. Holmes, C. Hurlburt	649	C. Hurlburt.....	529
1809 C. Lambert, Jos. Lock-		(Now divided into <i>Augusta</i> and	
wood.....	632	<i>Cornwall</i> circuits.)	
1810 Thos. Whitehead, P.		3. <i>Augusta Circuit.</i>	
Covenhoven.....	622	(So called from the name of a	
1811 T. Whitehead, Edw.		township on the St. Lawrence.	
Cooper .....	655	1808 D. Pickett, John Rey-	
1812 I. B. Smith, J. Reynolds	655	nolds.....	347
1815 D. Culp, Ezra Adams.	511	1809 Ninian Holmes.....	347
1816 T. Madden, J. Rhodes	634	1810 Elias Pattie.....	404
1817 " N. Reeder	730	1811 J. Rhodes, J. Reynolds	450
1818 I. Puffer, Jas. Wilson.	755	1812 " E. Cooper,	
1819 " " "	760	S. Hopkins..	450
1820 R. Jeffers, D. C. Spore	722	1815 T. Madden, A. Prindle	330
1821 C. N. Flint, F. Metcalf		1816 A. Prindle, P. Jones...	301
1822 J. G. Peal, W. Cham-		1817 Isaac Puffer.....	505
berlain.....		1818 W. Chamberlain, R.	
1823 W. Chamberlain.....		Jeffers.....	822
1824 John Ryerson, Wm.		1819 R. Jeffers, R. M. Everts,	
Slater.....		C. N. Flint.....	750
1825 Phil. Smith, Sol. Wal-		1820 T. Goodwin, K. M'K.	
dron .....		Smith .....	855
1826 Ezra Healey, S. Belton		1821 W. Chamberlain, G.	
1827 S. Belton.....		Farr .....	623
1828 Sol. Waldron, Rowley		1822 Thos. Madden.....	623
Heyland .....		1823 " J. Castle	506
2. <i>Orwegotchie Circuit.</i>		1824 W. Chamberlain, P.	
1792 Wm. Losee.....		Smith.....	567
1794 and 1795, J. Coleman.	153	1825 W. Chamberlain, Jacob	
1796 Hezekiah C. Wooster*	140	Poole .....	590
1798 Samuel Coate.....	208	1826 Franklin Metcalf, D.	
1799 Darius Dunham .....	300	Wright.....	666
1800 Jos. Jewell, J. Herron	320	1827 Franklin Metcalf.....	983
1801 W. Anson, Jas. Aikens	330	1828 Geo. Bissell, C. Wood.	789

\* He was in Canada in 1797, and left June 1798, but which circuit he next travelled I cannot determine; most probably the Bay of Quinte, from the great increase of members.

## Members.

4. *Cornwall Circuit.*

(So called from the name of a town and township on the St. Lawrence )

1808	Wm. Snow .....	35
1809	Elias Pattie.....	40
1810	Bela Smith.. .....	40
1817	Wm. Brown.....	52
1818	Nath. Reeder.....	50
1819	James G. Peal.....	54
1820	Elijah Boardman.....	113
1821	Philander Smith.....	142
1823	Wm H Williams....	172
1824	Solomon Waldron.....	400
1825	Ezra Healey .....	423
1826	Wyat Chamberlain....	470
1827	David Wright.....	442
1828	Wm. H. Williams, J. Poole .....	489

5. *Niagara Circuit.*

(So called from the Niagara river.)

1795	Darius Dunham.....	65
1796	James Coleman.....	64
1798	" " Mich'l Coate.....	154
1799	James Coleman.....	154
1800	Joseph Sawyer.....	204
1801	" " Seth Crowell .....	320
1802	John Robinson, Dan. Pickett.....	620
1803	S. Keeler, Sam Howe, R. Harris .....	650
1804	D. Pickett, L. Bishop,	491
1805	Gersham Pearse .....	500
1806	T. Whitehead, Robert Perry.....	519
1807	T. Whitehead, Nathan Bangs, N. Homes....	704
1808	Henry Hyan, Isaac B. Smith .....	791
1809	Henry Ryan, R. Perry.	550
1810	Andrew Prindle, Jos. Gatchell .....	657

## Members.

1811	Isaac B. Smith, Peter Covenhoven.....	527
1812	And'w Prindle, Ninian Holmes .....	527
1815	Wm. Brown .....	220
1816	Elijah Warren .....	372
1817	John W. Byem, George Ferguson.....	396
1818	Isaac B. Smith, George Ferguson.....	796
1819	I. B. Smith, D. Shepherdson .....	694
1820	Isaac Puffer .....	619
1821	" " .....	426
1022	Ezra Adams, John Ryerson .....	487
1823	Ezra Adams, Wm. Ryerson.....	453
1824	Thos. Demorest, Wm. Ryerson .....	462
1825	Thos. Demorest, Wm. Griffis.....	492
1826	J. Ryerson, W. Griffis.	421
1827	David Yeomans, Rowley Heyland.....	480
1828	Jas. Richardson, Jos. Gatchel .....	523

6. *Ottawa Circuit.*

(Lying on both sides of the Ottawa River.)

1800	Daniel Picket.....	
1801	J. Robinson, C. Morris	45
1802	S. Keeler, S. Crowell N. U. Tompkins....	47
1803	Probably Oswegotchie preachers.....	73
1804	Samuel Howe.....	89
1805	Robert Perry .....	95
1806	Andrew Prindle.....	105
1807	Wm. Snyder.....	105
1808	" " .....	117
1809	Thomas Madden.....	116
1810	" " .....	116
1811	Samuel Luckey.....	116
1812	Robert Hibbard.....	97



Members.		Members.	
1827 J. Wilson.....	590	1809 Andrew Prindle.....	300
1828 David Youmans, D.		1810 Daniel Freeman.....	320
M'Mullen .....	576	1811 Long Point preachers	
10. <i>Smith's Creek.</i>		1812 " " "	
(A stream running into Lake		1815 T. Whitehead, David	
Ontario, at Port Hope.)		Youmans.....	459
1805 Thomas Madden.....		1816 D. Youmans, D. Culp	374
1806 Luther Bishop.....	76	1817 Isaac B. Smith.....	246
1807 Robert Perry .....	100	1818 Jos. Hickox, S. Belton	280
1808 Elias Pattie .....	105	1819 G. Ferguson, W. Jones	582
1809 Cephas Hurlburt.....	130	1820 A. Torry, G. Ferguson	598
1810 John Reynolds .....	125	1821 D. Shepherdson, John	
1811 Joseph Gatchell .....	120	Ryerson.....	579
1812 Thomas Whitehead ...	120	1822 Isaac B. Smith .....	594
1815 .....	82	1823 " " D. Culp	424
1816 Nathaniel Reeder.....	92	1824 D. Culp.....	342
1817 .....	210	1825 Joseph Gatchell .....	345
1819 Elijah Boardman .....		1826 " " Anson	
1820 Philander Smith.....	203	Green.....	396
1821 Thomas Madden.....	256	1827 T. Madden, A. Green	502
1822 Samuel Belton .....	327	828 W. Slater, E. Ryerson	517
1823 " " J. At-		13. <i>Westminster.</i>	
wood .....	394	(Called after a township on the	
1824 David Breakenridge... 425		river Thames.)	
1825 " " J.		1816 John Hamilton .....	
Black....	472	1817 D. Youmans, Caleb	
(Now called Cobourg)		Swazy .....	166
1826 Wm. Slater.....	452	1818 Daniel Shepherdson..	324
1827 " " E. Ryerson	325	1819 Alvin Torry.....	281
1828 J. Norris, E. Evans....	317	1820 I. B. Smith, S. Belton	301
11. <i>Quebec.</i>		1821 J. Jackson, G. Fergu-	
(A City in Lower Canada.)		son.....	328
1806 Nathan Bangs .....		1822 J. Jackson.....	356
1807 Samuel Coate .....		1823 G. Ferguson.....	475
1808 Samuel Cochran .....	13	1824 " .....	300
1809 George M'Cracken . . .	35	1825 James Jackson .....	341
1810 James Mitchell.....	40	1826 Robert Corson .....	331
1811 Joseph Scull .....	26	1827 Matthew Whiting.....	413
1812 Thomas Burch.....	26	1828 G. Sovereign, R Phelps	425
12. <i>Ancaster.</i>		14. <i>Hallowell.</i>	
(The name of a township at the		(Which circuit included the	
head of Lake Ontario.)		peninsula of Prince Edward.)	
1808 Wm Casc.....		1817 W. Chamberlain, E.	
		Adams .....	

	Members
1818 T. Madden, J. Tuke...	472
1819 " F. Metcalf	536
1820 J. Wilson, "	405
1821 S. Belton, J. Wilson...	490
1822 Calvin N. Flint.....	499
1823 P. Smith, D. Wright..	531
1824 F. Metcalf, J. Poole...	519
1825 " A. Green..	495
1826 Solomon Waldron.....	462
1827 W. Chamberlain, J. Davidson .....	670
1828 George Ferguson .....	719

## 15 Belleville.

(A town on the Bay of Quinte; this circuit included the country around.)

1817 Israel Chamberlain....	
1818 James G. Peale.....	165
1819 John Tuke .....	156
1820 Thomas Madden.....	156
1821 Robert Jeffers.....	156
1822 Charles Wood .....	160
1823 Jacob Poole .....	186
1824 Samuel Belton.....	207
1825 James Wilson .....	216
1826 David Breakenridge.	218
1827 J. J. Atwood.....	230
1828 " " .....	424

## 16. York.

(The capital town of Upper Canada.)

1818 David Culp.....	
1819 Samuel Belton.....	65
1820 Fitch Reed.....	43
1821 " " K. M.K. Smith.....	30
1822 Kenneth M.K. Smith.	34
1823 Ancaster preachers...	
1824 Yonge St. preachers...	31
1825 " " .....	
1826 " " .....	
1827 William Ryerson .....	
1828 Franklin Metcalf .....	176

## 17. Thames.

(The largest river in the western part of Upper Canada )

1817 Elijah Warren .....	160
1818 Wm. Jones ... ..	214
1819 Joseph Hickox .. ..	209
1820 Ezra Adams.....	209
1821 " " T. Demorest	182
1822 Wm. Slater, J. Parker	249
1823 J. Jackson, W. Griffith	274
1824 " J. Messmore	321
1825 George Ferguson, D. M'Mullen.....	336
1826 Edmund Stoney.....	358
1827 George Ferguson .....	177
1828 John H. Huston .....	197

## 18. Lyon's Creek.

(A stream in the Niagara country.)

1820 D. Shepherdson.....	
1821 Alvin Torry.....	123
1822 Thomas Demorest.....	110
1823 John Parker.....	114
1824 Isaac B. Smith.....	107
1825 Joseph Messmore .....	89
1826 " " .....	91
1827 Joseph Gatchell.....	115
1828 .....	117

## 19. Rideau.

(A river emptying into the Ottawa near Bytown.)

1820 Calvin N. Flint .....	
1821 Wm. Jones.....	214
1822 Ezra Healey.....	202
1823 " " C. Wood.	315
1824 David Wright.....	337
1825 " " .....	406
1826 Jacob Poole .....	410
1827 George Bissell.....	287
1828 Thomas Madden .....	200

## 20. Perth

(A town near the Rideau river.)

1821 James G. Peal.....	
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1822 Franklin Metcalf.....	30	1825 John Ryerson.. .....	300
1823 " " Sol. ....		1826 Wm. H. Williams....	250
Waldron .....	131	1827 George Farr.....	207
1824 Ezra Healey.....	231	1828 John Black.....	175

The table shews the variety of preachers enjoyed by twenty circuits, and the gradual increase of the members of the society. The members sometimes appear to decrease; and this is owing to removals and deaths, backsliding and lukewarmness, and more frequently to a part of the circuit being set off to make a new circuit, as a full hive of bees gives off a swarm for another hive. The Bay of Quinte circuit, from 1791 to 1828, had one or two preachers labouring each year, making above forty different preachers presenting their pious examples to the people, and exercising their varied gifts. The Oswegotchie circuit (and as divided) enjoyed the intercourse, beheld the moral and religious lives, and benefitted by the public labours, of more than fifty preachers of the Gospel,—to say nothing of the social and domestic improvements learnt from the preachers' families. In other Christian denominations, in these 36 or 38 years, one or two changes in the ministry may have occurred; or one minister may have lived and laboured during the whole time, to the same people and in the same places. The stationary and itinerant system is matter of expediency and of Christian liberty, and not of duty and conscience. The question to be proposed is, Whether one, two, or three stationed preachers in the Bay of Quinte townships, would have done as much good as the forty; or, in the townships on the St. Lawrence, as the fifty? Doubtless, with this view of the two systems, hardly any but would give the highest expediency to the itinerant plan.

## V.

## SUPERANNUATED PREACHERS TO 1828.

Preachers who could not perform the work of circuits were divided into two classes. One class was located through "weakness of body or family concerns." The other was denominated "supernumeraries," until 1803, when such preachers were called "supernumerary or superannuated," and in 1804



further described as "worn-out." In 1806, the supernumeraries were separated from the superannuated. The supernumerary was a preacher so worn out in the itinerant service, as to be rendered incapable of preaching constantly; yet willing to do any work in the ministry which the Conference might direct, and his strength enable him to perform. A superannuated preacher was from age or infirmity further removed from efficient service. Nearly all the early Canadian preachers went out of the itinerant work by location, and some settled on farms in the Province.

Prior to the formation of the Genesee Conference, the Minutes show that Darius Dunham was located in 1800; J. Robinson, 1805; S. Keeler, 1807; D. Pickett, 1809; and that Joseph Jewell and Seth Crowell became supernumeraries in 1809. About the location of the other preachers, whose names are absent from the appointments, the Minutes are silent. Probably, they located without application to the Conference, and therefore the records take no notice of them.

The Genesee Conference was formed in 1810. The Minutes of this Conference give the dates when some of the Canadian preachers were located, or became supernumerary preachers, or superannuated. The *locations* were Elias Pattie and Robert Perry in 1811; Luther Bishop, 1814; Wm. Brown, 1817 and 1819. The *supernumerary* preachers were Israel Chamberlain, 1818; Peter Vannest, 1820 (Philadelphia Conference); David Youmans, 1821; Israel Chamberlain, 1823. The *superannuated* preachers were,—

1816 and 1817,	Thos. Whitehead.
1818,	T. Whitehead, Wm. Brown.
1819,	" " James Coleman, D. Culp.
1820,	" " Wm. Brown.
1821,	" " " " Peter Jones, P. Vannest.
1822,	Thos. Whitehead, Wm. Brown, Peter Jones, Peter Vannest, I. Chamberlain, N. Reeder.
1823,	Thos. Whitehead, Wm. Brown, P. Jones, Peter Vannest, J. Wilson, N. Reeder, C. N. Flint.

In the four years of the existence of the Canada Conference, until separated from the United States connexion, there

were no preachers denominated supernumeraries. But there were located, Ezra Adams in 1824; David Culp, 1825; Kenneth M'K. Smith, 1826; and Thomas Demorest and Daniel McMullen, 1827. The superannuated preachers were,—

1824, T. Whitehead, W. Brown, J. Willson, P. Jones, K. M'K. Smith.  
1825, “ “ H. Ryan, “ “

Isaac B. Smith.

1826, T. Whitehead, W. Brown, Henry Ryan, P. Jones, James Jackson, I. B. Smith.

1827, T. Whitehead, W. Brown, Peter Jones, James Jackson, Isaac B. Smith.

1828, T. Whitehead, W. Brown, Andrew Prindle, P. Jones, Jas. Jackson, I. B. Smith, W. Chamberlain.

The itinerant system always has required, and always will require, vigorous and healthy men, and does and will throw aside the sickly and the feeble. The Methodist itinerancy, like a national army, wants only strong and active men; and men losing their vigor and activity are every year pushed out of the regular ministry into the located, supernumerary, and superannuated classes.

In 1828, there were 1533 travelling preachers in the United States and Canada, and 109 superannuated preachers, or about 13 to 1. But in some of the Conferences, the comparison was greater. In the Genesee Conference there was 1 superannuated preacher to 9 travelling preachers; in the Baltimore, 1 to 8; in the Kentucky, 1 to 6; and in the Canada, 1 to 5. A larger proportion of superannuated men to a Conference implies a larger share of privation and toil in the work of that Conference. Although there is an unusual number of superannuated preachers now in the Canada Conference, yet the proportion is less than in 1828, being 1 to every 7 travelling preachers.

## VI.

### THE INDIAN MISSIONS.

The Mohawks, and especially the Chippeways, by their ready acceptance of the Gospel, showed that they were a people prepared of the Lord. Yet some of these tribes, and

the Munceys on the Thames, used the old and present heathen objection, viz., that different religions were good for different people, and that Christianity was very good for the white men, and the native worship very good for the Indians.\* So among the ancients, generally, a plurality of religions was believed in, and none of the many forms of worship rejected as false.† The King of Siam is said to have replied to the ambassador of the King of France, who urged him to become a Christian, that a diversity of religious worships was a beautiful spectacle to the Supreme Being, as the variety in the works of creation.

But the Christian missionary may ask the objector, How any one knows that God is pleased with all the religions on the face of the earth? As to the works of nature, for His pleasure all things are and were created. But who can shew that God is the author of all the religions of the earth? True, He permits all kinds of worship, as He permits all kinds of error and wickedness, but takes pleasure only in truth and righteousness. Toleration is no evidence of approval. Allowing the Bible as the revelation of God's will to man, then it appears that all religions are condemned but one. Also, that the one excepted and the true religion, is Christianity. "I am the way," says Christ.

"God is our Guide, in one plain, simple way;  
He would not have mankind in other's stray.  
That one steep road which to the right does tend,  
Is the sole way that does to Heaven ascend."

When a heathen man professes that a diversity of religions like a diversity of roads leads to the same place, his conversion

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\* When John Stewart first preached to the Wyandots, he offered to hear their objections to the Gospel. One chief said, the "Great Spirit gave his red children their religion, and that it was adapted to their capacities. Cast your eyes over the world, and you will see that the Great Spirit has given to every nation a religion suited to their condition; and these all differ." Monuncue objected that the Son of God was born among the white people, and that the Bible was given to the whites. The Indians never heard of God's Son, and never received the book, until the whites came. God would have given the Indians the book, if they were to be directed by it.

† "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful."—Gibbon's *Decline and Fall*, chapter II.

is hindered at once. He must see that there is but one religion for mankind, or he will not doubt his own; that his own is not the one, or He will not forsake it; and that Christianity is the one, or he will not seek it. If he receive the Bible, these propositions are easily credited; if not, the missionary's work is difficult enough. But the Indians, when they were told the story of God's love to the world in giving his Son, were delighted; and when told the story was in a book from God, believed in the book at once. And thus the work of Christianity found little obstruction from the unbelief of the Indian people in Canada or in the United States.

The change in the worship, morals, and manners of the first converted Indians was so great, as to excite the wonder of all, especially the traders in furs and the sellers of the intoxicating waters. It was feared by some, expected by others, that the change would not continue, and that the converts would soon relax, and become formal and lukewarm; or relapse, and fall back into sinful habits, or into the old pagan belief and worship. And some did fall away; but, up to the present time of the history, a regenerated Indian does not appear to "sin wilfully after" he has "received the knowledge of the truth" (Heb. x. 26,) more easily or sooner than a converted native of England, Ireland, or the United States. The grace of God is as sufficient for one as another, and is sufficient for all.

It is worthy of remark, that after the work began by the regular preachers, natives were raised up to continue and carry it on. Says the eighth annual report of the Missionary Society of the Methodist Episcopal Church:

"Another circumstance attending this gracious work, and which seems to indicate the operation of the same hand, which first planted the Gospel, is the raising up native preachers to instruct their brethren in their own language, in the things pertaining to the kingdom of God. By this means, the missionaries are relieved from the slow and tedious process of learning their language, in order to preach the Gospel to them, and also from continuing the practice of second hand preaching by interpreters. In this we can trace a striking resemblance between the present and primitive method of God's working for the reformation and salvation of all nations, and people, and tongues! They are first converted, 'filled with the Holy Ghost,' and then they are 'heard to speak,

every man in his own tongue.' By this means, the multitude of gainsayers are confounded, their objections are silenced, their prejudices are removed, 'because they hear every man in his own tongue speak of the wonderful works of God.' Indeed, the impression produced in the public mind, by the change wrought in the hearts and practices of these people, is such, as to extort from all classes of the community, an acknowledgment of the hand of God."

The first expenses of the Indian missions especially were incurred in faith, both in God and His people. The little companies of Indian speakers went on their missionary journeys, east and west and north, trusting in the Lord, carrying their guns, fishing and trapping as they went, and here and there were received by the pious settlers, and helped on their way. The Missionary Society of the Canada Conference paid out in 1825, the sum of \$593; in 1826, the amount increased to \$812; and in 1828 to \$2512. But much more was expended for the Indian missions. "The schools so increase," said Mr. Case, "that did we not know it was the work of the Lord, we should tremble at our expenditures, as we have no resources but that of a beneficent Providence." In addition to the Missionary Society's help, another source of benevolence came by Mr. Case's journeys from place to place, in Canada and the United States. In this way, the necessities of the Indians were described, the gifts of the benevolent solicited, and the truth of the statements verified by the Indian speakers or children present. Besides money, clothing, articles of house-keeping, farming implements, carpenter's tools, cattle, boards for houses, shingles for roofs, books for the schools, and many other things, were kindly offered and thankfully accepted. Another source of help was the Indians' own contributions. From the small income of the family, by fishing and hunting, or basket-making, the Christian natives gave to the support of the schools and the gospel; and much more from the income of the tribe, in the annual grants and presents from the Government. Though the work was never hindered altogether for want of means, yet it always required faith in a sovereign and gracious Providence.

The theory of civilizing before Christianizing the heathen had more believers formerly than now. But the testimony and experience of Missionaries has shewn, that the first work

which succeeds is the spiritual; and that the temporal is a second and secondary work, hardly succeeding with the first generation, and perhaps only partially in the second and third. It often requires less time and pains to induce a roving Indian to repent of his sins and believe in a Saviour, than to build a house, cultivate a field, and read a book. Religion he may consider a solemn duty; civilization, a matter of choice.

But the difficulty of changing the Indian's manners is due partly to the mode used. Certain it is, that success has not rewarded the mode tried in Canada as yet. Nor did the mode used in New England from the Puritan settlement down to a late period.\* Keeping the Indians in detached parties, living on little reservations of land, in the great tracts settled by the whites, has not promoted either civilization or morality in the tribes. Pity that the ministers leading the missionary work had not, when the Indians were first inclined to settle, settled them in a body, than in so many little companies. If even the tribes of the Chippeway nation had been collected, and settled in a county by themselves, with the rights and privileges of white subjects, doubtless the theory and practice of self-government would, in these thirty years, have been well established. But the opportunity was not seized, has not returned, and is still to come.

The number of Indians in Canada when the missionary work began may have been about 50,000. The warriors under British orders, in the war, were nearly 5000; which, at the usual estimate of five souls to a male adult, give the total. Although a number were cut off in battle, probably the loss was restored in the ten years. In 1828, there was nearly a thousand Indian members of the Methodist Society; or perhaps five thousand in all, under the influence of Methodist Missionaries; besides, a few hundreds under the care of the Roman Church, the Episcopalian, and the Moravian.

The Methodist Episcopal Church in the United States had now five Indian missions, viz., one among the Wyandots in Ohio, the Cherokees, the Pottawattamies in Illinois, the Creeks in Georgia, and the Choctaws in Mississippi; with

\* "We have been training the Indians on reservations in New England for a hundred years, and they have fallen to a pitch of degradation too painful to be described." On Colonizing the Indian. Meth. Mag., 1829.

900 members. The number of Indians in the United States, east of the Mississippi river, in 1825, numbered nearly 300,000, and were thus distributed :

Maine.....	956	Indiana and Illinois ....	3,900
Massachusetts .....	750	Georgia and Alabama....	20,000
Rhode Island.....	420	Georgia and Tennessee...	9,000
Connecticut.....	400	Mississippi & Alabama.	21,000
New York.....	5,143	Mississippi .....	3,625
Virginia .....	47	Florida.....	5,000
South Carolina.....	450	Louisiana .....	1,313
Ohio.....	12,150	Missouri.....	6,810
Michigan.....	28,316	Missouri and Arkansas.	5,407
Indiana .....	6,093	Arkansas....	6,700*
Illinois.....	6,706		

A large body of natives, in the United States and Canada, was now attracting the benevolent notice of the Methodists, and already nearly 2000 were gathered into the Methodist body, schools were established for children, churches were built, books were translated into the Indian tongue, and the process of civilization was begun. Probably about 10,000 of the Indians were in 1828 under the influence of the Methodist Missionaries; not a small success, considering that it was in 1816 when John Stewart began his labours among the Wyandots, and in 1822 when Alvin Torry was appointed to the Grand River mission. Besides, several of the converted natives of the Wyandots, the Mohawks, and the Chippeways, had learned publicly to declare the Gospel with a zealous and eloquent tongue,—especially Between-the-Logs and Monuncue,† of the first tribe, Wm. Doxtater of the second, and Peter Jones of the third.

\* Indian Report to Congress, 1854.

† These were two chiefs, who became licensed preachers in the Methodist Church, and had great influence in the Wyandot nation. They were men of great natural eloquence, and spoke with impassioned lips. At the Baltimore camp meeting, in 1826, Between-the-logs addressed the congregation of ten thousand by signs. The interpreter became sick, and the speaker determined to go on. He knew the name of Jesus, and with this word, he went through the whole process of the crucifixion by signs. The congregation understood, and was greatly moved. Nothing was seen but weeping, or heard but shouts of joy. Bishop Soule and twenty preachers sat on the stand, perfectly astonished at the effect of a poor Indian's mode of describing the death of Christ. Monuncue was born at Sandwich, in Upper Canada. He was converted in 1825, when (he related) the Great Spirit said, "Monuncue, you was a hunter of bear and deer; now you must be a soul hunter." The portraits of these two chiefs is in the Meth. Mag., 1827, and a narrative of their lives in Finley's history of the Wyandot Mission.

## VII.

Surveying and dividing the country was carried on diligently, after the separation of the western from the eastern part of Canada, in 1791. The progress made, and the settled parts, will appear by the appended table; affording an opportunity of contrast with former and present times. It will also explain, in place of a map, the relative situation of places mentioned in the preceding pages.

## A TABLE

*Shewing the Districts, Counties, and Townships, in Upper Canada, when this History stops, in 1828.*

[NOTE.—The first line of townships is the front ones, and first settled; the second line, are the townships back of the front; the third line, back of the second; fourth, back of the third.]

## EASTERN DISTRICT.

*County of Glengary.*

Charlottenburg, Lancaster.  
Kenyon, Lochiel.

*Stormont.*

Osnabruck, Cornwall.  
Finch, Roxsborough.

*Dundas.*

Matilda, Williamsburgh.  
Mountain, Winchester.

## OTTAWA DISTRICT.

(This district joins on to the North of the Eastern.)

*Prescott.*

Plantagenet, Alfred, Caledonia, Hawkesbury.  
(These townships face the Ottawa river.)

*Russell.*

Gloucester, Cumberland, Clarence.  
(These face the Ottawa river.)  
Osgoode, Russel, Cambridge.

## JOHNSTOWN DISTRICT.

*Grenville.*

(Joins on west of Dundas county.)  
Augusta, Edwardsburgh.  
Wolford, Oxford, South Gower.  
Montague, Marlborough, North Gower.

*Leeds.*

Leeds, Lansdowne, Escott, Yonge, Elizabethtown.  
South Crosby, Bastard, Kitley.  
North Crosby, Burgess, Elmsley.



## HISTORY OF METHODISM

## BATHURST DISTRICT.

(This district joins on north of the Johnstown.)

*Carleton.*

Horton, M'Nab, Fitzroy, Torbolton, March, Napean.  
(These townships face the Ottawa river.)  
Pakenham, Huntley, Goulbourn.

*Lanark.*

Sherbrooke, Bathurst, Drummond, Beckwith.  
Dalhousie, Lanark, Ramsey.  
Levant, Darling.

## MIDLAND DISTRICT.

*Frontenac.*

(Joins the county of Leeds on the west.)

Kingston, Pittsburgh.  
Portland, Loberough.  
Hinchinbroke, Bedford.  
Olden, Oso.  
Clarendon, Palmerston.

*Lennox and Addington.*

Adolphustown, Fredericksburgh, Ernestown.  
Richmond, Cambden.  
Sheffield.  
Kaladar, Kennebec.  
Anglesea, Barry.

*Hastings.*

Sidney, Thurlow, Tyendinega.  
Rawdon, Huntingdon, Hungerford.  
Marmora, Madoc, Elziver.  
Lake, Tudor, Grimsthorpe.

*Prince Edward.*

Ameliasburgh, Sophiasburgh, Marysburgh.  
Hillier, Hallowell.

## NEWCASTLE DISTRICT.

*Northumberland.*

Hope, Hamilton, Haldimand, Cramahe, Murray.  
Cavan, Otonabee, Alnwick, Percy, Asphodel, Seymour.  
Emily, Smith, Douro, Dummer, Belmont.  
Verulam, Harvey, Burleigh, Methuen.

*Durham.*

Darlington, Clarke.  
Cartwright, Manvers.  
Mariposa, Ops.  
Eldon, Fenelon.

## HOME DISTRICT.

*York.*

Toronto, York, Scarboro', Pickering, Whitby.  
Chinguacousy, Toronto Gore, Vaughan, Markham.  
Caledon, Albion, King, Whitechurch, Uxbridge, Reach.  
East Gwillimbury, Scott, Brock.  
North Gwillimbury, Georgina, Thora.  
Mara, Rama.

*Simcoe.*

Luther, Amaranth, Mono, Adjala, Tecumseth, West Gwillimbury.  
 Proton, Melancthon, Mulmur, Tossorontio, Easa, Innisfil.  
 Artemesia, Osprey, Merlin, Sunnidale, Vespra, Oro, Orillia.  
 Euphrasia, Alta, Java, Flos, Medonte.  
 Zero, Tinny, Tay, Matchedash.

## GOBE DISTRICT.

*Wentworth.*

Saltfleet, Barton.  
 Binbrook, Glanford, Ancaster.

*Halton.*

Flamboro', Nelson, Trafalgar.  
 Beverley, Nassagawesa, Esquesing.  
 Dumfries, Waterloo, Guelph, Eramosa, Erin.  
 Willmot, Woolwich, Nichol, Garafraxa.

## NIAGARA DISTRICT.

*Lincoln.*

[Wainfleet, Humberstone, Bertie, Willoughby, Stamford, Niagara, Grantham,  
 Louth, Clinton, Grimsby.]  
 (Townships on the borders of Erie lake, river Niagara, and lake Ontario.)

*Haldimand.*

Land of the Six Nations Indians.

## LONDON DISTRICT.

*Norfolk.*

Houghton, Walsingham, Charlotteville, Woodhouse, Walpole, Rainham.  
 Middleton, Windham, Townsend.

*Oxford.*

Dereham, Norwich, Burford.  
 Oxford, Zorra, Blandford, Blenheim.

*Middlesex.*

Aldboro', Dunwich, Southwold, Yarmouth, Malahide, Bayham.  
 Mosa, Ekfrid, Delaware, Westminster, Dorchester,  
 Caradoc, Lobo, London, Nissouri.

## WESTERN DISTRICT.

*Kent.*

Raleigh, Harwich, Howard, Orford.  
 Dover, Chatham, Camden.  
 Sombra, Dawn, Zone.

*Essex.*

Malden, Gosfield, Colchester, Mersea, Romney.  
 Sandwich, Maidstone, Rochester, Tilbury.

The townships on the borders were now pretty well populated, and many settlers were in the second tier of townships, with a few in the third; but further back, scarcely an inhabitant would be seen. Of 250 townships, perhaps 100 had scarcely a settler, 50 a few people, and in 100 the lots were chiefly drawn as gifts or bought, and mostly occupied. Many of the townships with names on the maps in 1828 or 1830, are even now almost without inhabitants.

## VIII.

This history was not designed to be a purely religious narrative; and therefore some of the public occurrences have been mentioned, in connection with it. Still, no connected account of the history of the Province has been attempted; but, to supply the lack, in a trifling degree, we here give

## A CHRONOLOGICAL TABLE

*Shewing some of the principal events in the History of Canada, to the year 1828.*

West Indies discovered by Christopher Columbus (reign of Henry VII .....	1492
American continent discovered by English navigators, under Cabot, who also explored the Gulf of St. Lawrence.	1497
Jacques Cartier traversed the Gulf of St. Lawrence, and took possession of the Gaspé country in the name of the King of France.....	1534
His second voyage, discovering sites of Quebec and Montreal	1535
A settlement at Quebec began by Champlain.....	1608
He began another settlement, which became Montreal.....	1611
He went up the Ottawa river with a body of Algonquins, crossed to lake Nipissing, and coursed the Georgian bay, lake Huron, and lake St. Clair, to Detroit.....	1615
French population 48 persons, and first child of French parents born.....	1621
England at war with France, 1628, and Quebec and all Canada surrendered to the English admiral (135 years before second surrender).....	1629
Canada restored to France.....	1632
A remarkable succession of earthquakes, continuing for six months, with little intermission, moving the forests, splitting ice, throwing up dirt and smoke, impregnating with sulphur springs and streams, destroying the courses of many rivers, but with no loss of life.....	1663
A cargo of several hundreds of French women sent to Canada, as wives for the settlers, and in two weeks they were all chosen.....	1668
The small pox first appeared among the Indians north of St. Lawrence, carrying off great numbers.....	1670
French population increased to near 8,500 souls .....	1679
Montreal ravaged by the Iroquois, and Fort Cataraqui seized	1689
England at war with France, (reign of William and Mary,) the English colonists sent a fleet to Quebec, which was repulsed by Frontenac, the governor.....	1690

Iroquois waged war against the French, which continued for several years.....	1661
To awe the Iroquois of the lake, fort Cataragui captured and garrisoned.....	1695
A treaty of peace between the French and Indian allies and the Iroquois (or Five Nations), symbols being used for names, as a spider for Senecas and Onondagas, a calumet for the Cayugas, a forked stick for Oneidas, a bear for Mohawks, a beaver for Hurons, a deer for Abenakis, and a hare for Ottawas.....	1700
A French settlement and fort began on the Detroit river....	1701
England at war with France, (reign of Queen Anne,) an English fleet sailed down the Gulf of St. Lawrence, when 8 ships were wrecked, and the rest returned to England.....	1711
Upper Canada a complete wilderness from Montreal, with a fort (Cataragui) at Kingston, a blockhouse on the Niagara river, a fort at Detroit, and a few trading posts....	1720
Commerce increasing, 19 vessels sailing from Quebec, and 6 ships built and two men of war for France.....	1723
France declared war with England (reign of George II.)....	1756
Fort Cataragui or Frontenac (Kingston) taken by the British, who destroyed great quantities of ammunition and provisions, with the fort and shipping of the lake.....	1758
Niagara Fort surrendered to Johnson, the British commander, July 24th.....	1759
Wolfe and his army of 8000 men, with the British fleet of 22 men of war and as many frigates and other vessels, appear at Quebec, June 26th.....	1759
The battle on the plains of Abraham fought, Sept. 13th, in which the French were defeated, and Gen. Wolfe slain, and on the 18th the fortress and city of Quebec surrendered to the British General.....	1759
A large army of French appear before Quebec, and defeat Gen. Murray, who retires to the Citadel, April 28th....	1760
A British fleet appears, in May, and the French enter the siege.....	1760
A force of 16,000 British troops concentrate at Montreal, Sept. 8th, when the French governor, the Marquis de Vaudreuil, signed the capitulation which saved Canada from France.....	1760
General Amherst establishes a military government, dividing the country into three districts, viz., Quebec, Three Rivers, and Montreal.....	1764
King George II. died, Oct. 25th.....	1764
Treaty of Peace with France, in which Canada was ceded to Great Britain, February 10th.....	1764

General Murray appointed first Governor of the province of Quebec (or Canada).....	1763
The first newspaper, <i>Quebec Gazette</i> , published in Canada, July 21st .....	1764
Sir Guy Carleton appointed Governor.....	1768
The Quebec Act passed Imperial Parliament.....	1775
American War of Independence began.....	1776
Invasion of Canada by Americans, 1775, retreat.....	1776
General Haldimand, Governor.....	1778
Mr. Tuffey preaches in Quebec.....	1780
Settlement of Upper Canada begins.....	1784
Mr. Hamilton, Governor.....	1785
Lord Dorchester, Governor.....	1786
George Neal preaches in the Niagara country.....	1788
Canada divided into Upper and Lower Provinces.....	1791
Three Methodist classes formed by Wm. Losee.....	1791
Col. John G. Simcoe, first lieut.-governor of Upper Canada.....	1792
First Upper Canada Parliament meets, at Newark, Sept 17th.....	1792
Rev. Dr. Mountain consecrated Bishop of province of Quebec.....	1793
Hon. Peter Russell, President of Upper Canada.....	1796
Second Upper Canada Parliament assembles at York.....	1797
Great revival of religion under Calvin Wooster.....	1797
Lieut. General Peter Hunter, Lieut. Governor.....	1799
Methodist preaching begins on the Ottawa river.....	1801
Montreal first visited by Methodist preacher.....	1802
"Family Compact" begins about.....	1805
Hon. Alexander Grant, President.....	1805
Annual Government grants to Indians of £60,000.....	1806
Mr. Francis Gore, Lieut. Governor.....	1805
First Reform paper, <i>Upper Canada Guardian</i> , commenced...	1807
Population of Upper Canada about 70,000 souls.....	1809
Major General Sir Isaac Brock, President.....	1811
Bishop Asbury came into Canada.....	1811
United States declare war against Great Britain.....	1812
General Brock killed in Battle of Queenston.....	1812
Major General Sheaffe, President.....	1812
Major General Rottenburgh, President.....	1813
Lieut. General Drummond, Lieut. Governor.....	1813
Canada seat of war for three years, until peace with United States in.....	1815
Lieut. General Murray, Lieut. Governor.....	1815
Major General Robinson, " ".....	1815
Mr. Francis Gore, " ".....	1815
The Perth military settlement commenced.....	1816
Mr. Samuel Smith, Administrator.....	1817
Agitation of Clergy Reserve question begins.....	1817
First Methodist Conference in Canada, in Elizabethtown...	1817
Major General Maitland, Lieut. Governor.....	1818

George III. died, and George IV. succeeded to the English throne .....	1820
Lanark military settlement begins. ....	1820
Canada divided between English and American conferences .....	1820
Second Methodist Conference, in Niagara .....	1820
Duke of Richmond, Governor General, died in Goulbourn...	1820
Rev. John Strachan chosen member of Legislative Council. ....	1821
In two years, 40 new townships surveyed in Upper Canada. ....	1821
Methodist Mission among the Mohawk Indians at Grand River commenced.....	1822
Large number of Irish emigrants go up the Ottawa river....	1823
Bill to allow Methodist preachers to perform marriage rejected by Legislative Council .....	1823
Peter Jones, Chippeway Indian, converted at Ancaster camp meeting .....	1823
Canada Land Company formed in England.....	1824
The Upper Canada Methodist preachers formed into a Conference.....	1824
First Reform House of Assembly in Upper Canada.....	1825
Mackenzie's printing office, in York, broken into.....	1826
Mississauga Indians about Belleville receive the Gospel....	1826
Elder Ryan organizes the Canadian Wesleyan Methodist Church .....	1827
Dr. Strachan publishes a Chart of the Religion of Upper Canada.....	1827
A large endowment granted for University College....	1827
Methodist body becomes independent of the United States .....	1828
Major General Colborne, Lieut. Governor .....	1828

## IX.

## METHODISM IN ENGLAND.

A few events relating to the Methodist Connexion in England have been noticed, as the history passed along. The life of John Wesley and the narrative of the proceedings of the English Methodists, would form a useful chapter of the general history of Methodism, and suitable in this work; for the branch in Canada has always been, and still is, connected with the parent connexion in England. But, to save the space of an elaborate chapter, and still to give a connected view of the rise and progress of the English body,—affording also a useful chronological summary for reference,—we have collected from authentic sources, and here give, the following

chronological table, showing many of the principal events in the history of English Methodism until the arrival of the first Wesleyan missionary in Canada :—

Rev. John Wesley, the founder of Methodism, born at Epworth, June 17th.....	1703
He entered as a student in Christ Church College, Oxford.....	1720
Ordained a deacon in the Church of England.....	1725
Preached his first sermon at South Leigh, Oxfordshire.....	1725
Elected Fellow of Lincoln College, Oxford.....	1726
Chosen Greek Lecturer and Moderator of the Disputations in the Classics.....	1726
Received the degree of Master of Arts.....	1727
Ordained to the office of Priest, in Church of England.....	1728
Name of <i>Methodist</i> applied by some students at Oxford University to Messrs. John and Charles Wesley and two others : these four formed the <i>first</i> Methodist society...	1729
Fifteen pious collegians at Oxford now termed Methodists.	1735
Mr. Wesley embarked for Georgia, as a Missionary to the Indians.....	1735
He first began to preach extempore on the voyage.....	1735
The <i>second</i> Methodist society formed in Savannah, Georgia	1736
He returned to England.....	1738
He and some Moravians form a religious society, which met at Fetter lane : the <i>third</i> Methodist society.....	1738
Obtained faith and assurance from the Lord, May 24th.....	1738
Preached his sermon on "Salvation by Faith," before the University of Oxford.....	1738
Visited the Moravian brethren in Hernhuth, in Germany ...	1738
Joseph Humphreys, the first layman who began to preach.	1738
First preaching in the open air, by Mr. Wesley, near Bristol, to 3000 persons, April 2nd.....	1739
He now began his own itinerant life.....	1739
The foundation laid of the first Methodist preaching house, Bristol, May 12th.....	1739
He preached in Blackheath, June 14th, to 12,000, and on the 27th, on Kennington Common, to 15,000 people....	1739
Building of Kingswood School, for the religious training of Methodist children began.....	1739
Mr. Wesley began his labours in Wales.....	1739
The Foundry preaching house in London, opened, November 11th.....	1739
Office of Steward in the Societies now instituted.....	1739
The first Hymn Book published, entitled "Hymns and Sacred Songs," by Messrs. John and Charles Wesley.....	1739
The rise of the Methodist Society, in London, the <i>fourth</i> Society, as coming after the preceding, but properly the <i>first</i> or mother Society.....	1739

Three lay preachers employed, beginning of.....	1740
The Methodists and Moravians in London, separated; as the latter insisted, 1st. That there are no degrees of faith; 2nd. That there is no faith without assurance; 3rd. That unbelievers are not under obligation to use the means of grace; and 4th. That the ordinances are not the means of obtaining grace but Christ. The first separation among the Methodist people.....	1740
The sermon against Unconditional Predestination, led to Mr. Whitefield separating from Mr. Wesley and his people; and the former became the founder of the Calvinistic Methodists, and the followers of the latter took the name of Arminian Methodists. The second separation .....	1741
Mobs molesting the preachers and congregations, the Government directed the Magistrates to enforce the law, if appealed to, King George II. saying "that no man in his dominions should be persecuted on the account of religion, while he sat on the throne." .....	1741
Five more lay preachers itinerate, one of whom was John Nelson ..	1741
The Societies in different places being large, were divided into Classes, and the office of Class Leader instituted, February 15th .....	1742
The Band Meetings for believers formed, with rules. ....	1742
The first Watch Night meeting held in London, April 9th. ....	1742
The Quarterly Visitation of the Classes, by the preachers, and the use of Tickets, begun in March.....	1742
Second Hymn Book published.....	1742
Eight successive evenings, in June, Mr. Wesley preached on his father's tomb, in Epworth church yard, to multitudes of people.....	1742
Twelve preachers began to travel; one a clergyman.....	1742
Mrs. Susannah Wesley died (mother of John and Charles), saying, "Children, as soon as I am released, sing a Psalm of praise to God," July 23rd. ....	1742
The Rules of the Societies were published, and entitled "The Nature, Design, and General Rules, of the United Societies," &c., May 1st. ....	1743
The Methodists suffer great persecution from the High Churchmen this year.....	1743
The first Methodist Conference commenced in London, June 25th, lasted five days, and consisted of four lay preachers and six clergymen .....	1744
Mr. Wesley preached his last sermon before the University of Oxford.....	1744
Persecutions rage in the north and west of England. ....	1744
John Haime preaches to the English army in Flanders.....	1744



Rev. Wm. Grimshaw, vicar of Howarth, in Yorkshire, unites with the Methodists.....	1744
Second Conference, in Bristol, August 1st. Ten preachers present. Subjects considered were Church government, justification, and sanctification .....	1745
Mr. Wesley preaches to the English soldiers, drawn out against the Pretender.....	1745
Third Conference, in Bristol, May 13th .....	1746
Circuits first mentioned, viz., London, Bristol, Cornwall, Evesham, York, Newcastle, and Wales: each some hundreds of miles in extent. ....	1746
Now twenty-two itinerant preachers, and forty local preachers .....	1746
Ireland first visited by Mr. Wesley, August 6th. ....	1747
Kingswood School opened for the education (chiefly, at first; altogether, afterwards) of Preachers' children; and a yearly collection in the congregations begun, for the support of the School .....	1748
Compilation of the Christian Library, in 50 vols. begun....	1749
Charles Wesley married to Miss Sarah Gwynne.....	1749
Mr. Wesley disappointed by Mrs. Grace Murray.....	1749
Union again established with Mr. Whitefield.....	1750
Methodists in Cork suffer great persecution by mobs .....	1750
Thomas Walsh began to preach.—a holy, useful man.....	1750
Mr. Wesley married a Mrs. Vizelle (after twenty years disturbing, she left him, and died 1781).....	1751
Eighth Conference, when John Nelson and John Haime were present.....	1751
Mr. Wesley, with Christopher Hopper, first visited Scotland, April.....	1751
First Irish Conference, held in Limerick, ten preachers present, August. ....	1751
Preachers salaries set at £12 per annum (in 1800 raised to £16.) .....	1752
Form of Renewing the Covenant first used, in London .....	1755
Chapel debts now amounted to £4000.....	1756
Charles Wesley ceased itinerating, and settled in Bristol	1757
Alexander Mather received as a travelling preacher.....	1757
Mr. Fletcher ordained, and assisting Mr. Wesley.....	1757
George III. ascended the throne, Oct. 25th, and in his first speech resolved to "maintain the Toleration inviolable," to joy of the persecuted Methodists .....	1760
Work of sanctification, languishing for twenty years, revived in the Societies in England and Ireland, and grew for some years .....	1760
Twelve Rules of a Helper now published.....	1763
Preachers' Fund instituted for old and sickly preachers and families, and widows and children of preachers dead...	1763

Mr. Wesley wrote his Catholic Letter to the converted Clergy, intreated them to unite with him in reforming the Nation, but only three replied . . . . .	1764
Minutes of Conference now first published . . . . .	1765
Preachers numbered 96, Circuits 39, and 24 preachers began to itinerate . . . . .	1765

[Here ends the first race of Methodist preachers, beginning in 1739, and ending in 1765, including 26 years. It comprised 220 preachers; a few of whom were only local preachers, but zealous for religion. 1. Of this race 15 were clergymen of the English Church prior to becoming Methodist preachers, and sixteen were made clergymen after. 2. There died in the work, eighty-three travelling preachers. There departed from it,—from lack of health, zeal, support of families, change of doctrine, or some other cause,—one hundred and eleven. Expelled from the work, eight. 3. This race was more noted for ardent piety than extensive learning. Yet some were men of deep erudition; and the most were men of good understanding, sound religious experience, great knowledge of the Scriptures, and noble unselfish spirit. Their labours in the Gospel were astonishing, as they usually travelled on foot twenty to thirty miles a day, preaching as they went in two or three villages or towns.]

Mr. Whitefield attended the 24th Conference in London . . .	1767
Now nearly 26,000 members of the Methodist Societies, viz., England, 25 circuits, 75 preachers, 22,410 members, Ireland, 9 “ 19 “ 2,801 “ Scotland, 5 “ 7 “ 468 “ Wales, 1 “ 3 “ 232 “	
Quarterly Fasts first appointed to the Societies . . . . .	1767
Francis Asbury admitted on trial for itinerant preacher . . .	1767
Remarkable work of God at the Kingswood School . . . . .	1768
Six Students of Edmund Hall, expelled from Oxford University, for holding Methodist tenets, and taking upon them to pray, read, and expound the Scriptures, and sing hymns in a private house, March 9th, (a satirical Sermon called The Shaver, by Mr. Gowan, soon after published) . . . . .	1768
At 26th Conference, in Leeds, the case of the New York Methodists was brought before the preachers, and Richard Boardman and Joseph Pillmoor offered to go over and help the rising Societies in North America . . . . .	1769

Methodism introduced into the Island of Newfoundland, by Lawrence Coughlan .....	1769
Preachers' wives were now allowed £12 a year, and each child £4.....	1770
Long controversy began between Arminians and Calvinists, induced by the Minutes of Conference on the subject of Anti-nomianism, in which Mr. Fletcher wrote his "Checks" .....	1770
Rev. George Whitefield died, in Massachusetts, Sept. 30th.	1770
Rev. Walter Shirley and his friends came to the 28th Conference to protest against the doctrine of the Minutes .....	1771
Joseph Benson admitted on trial for the itinerancy .....	1771
Francis Asbury and Richard Wright sent to labour in America.....	1771
Mr. Wesley published his works in 32 vols. ....	1773
Samuel Bradburn admitted on trial by the Conference. ....	1774
John Crook, a local preacher, visited, and was afterwards called the Apostle of, the Isle of Man.....	1775
The Conference, to satisfy the Calvinists, declared, "We all deny that there is, or can be, any merit, properly speak- ing, in man" .....	1775
Rev. Dr. Coke unites with Mr. Wesley, in the work, (but his name did not appear in Minutes until 1778).....	1776
American Colonies revolting from English Government, Mr. Wesley wrote "An Address to the Colonies," and "Observation on Liberty" .....	1776
Foundation of the New Chapel in London, laid by Mr. Wesley, April 2nd.....	1777
Conference declared their belief "That the Methodists are not a fallen people" .....	1777
Preachers dying in the work first noticed in the Minutes ...	1777
First vol. of the Arminian Magazine published. ....	1778
First general decrease of members, attributed to preachers not trying new places, and "speaking evil of dignities" (American revolution now going on).....	1779
As the New Chapel was in use, the old Foundry chapel and premises was given up, after 40 years use .....	1779
Henry Moore admitted on trial.....	1779
The present Hymn Book published, the preface bearing date of London, Oct. 20th. ....	1779
Ordered that no assistant should take into Society any his predecessor had put out, without consulting him .....	1779
Resolved that nine or ten days in future be allowed for each Conference, that everything relating to the work of God may be maturely considered .....	1780
Twenty-two local preachers were raised up in the Isle of Man	1780

Mr. Wesley wrote an address to the Methodist Societies and Friends for aid to the Preachers' Fund, for the support of such preachers as "can no longer keep a circuit," and widows and children,—to which the people cheerfully responded .....	1781
Agreed, that no more married preachers be called to itinerate, "as we have neither money nor houses for any more wives," unless in defect of single preachers .....	1781
A congregation of 23,000 at Gwenap Pit, Cornwall, Mr. Wesley preached to, Sept. 1st. ....	1781
Mrs. Wesley, wife of John Wesley, died Oct. 8th .....	1781
Dr. Coke delegated to hold the first Conference in Ireland, in city of Dublin. ....	1782
Preachers recommended not to powder their hair or wear artificial curls. ....	1782
Adam Clarke admitted on trial. ....	1782
Dr. Coke requested to travel through England, to procure the settlement of the preaching houses on the Methodist plan .....	1783
Mr. Wesley visited Holland. ....	1783
Consultation about sending Missionaries to the East Indies, but deemed not expedient at present. ....	1784
The Deed of Declaration executed, constituting 100 preachers "The Conference of the people called Methodists" .....	1784
Young preachers to remain on trial four years. ....	1784
Methodism introduced into the islands of the English Channel by Mr. Brackenbury, a local preacher, and gentleman of fortune. ....	1784
Dr. Coke ordained by Mr. Wesley, to be Superintendent (with Francis Asbury) of the Methodists in North America. ....	1784
Sunday Schools began in England by Robert Raikes .....	1784
Rev. John Fletcher, vicar of Madely, died August 14th .....	1785
Methodists begin to form Sunday Schools, by Mr. Wesley's advice .....	1785
Three well-tried preachers ordained to administer the Sacraments in Scotland. ....	1785
Minutes of the American preachers published with those of the English Conference. ....	1785
Nova Scotia, New Brunswick, and Newfoundland, appear first in the Minutes. ....	1785
Two Missionaries commence labouring in the West Indies. ....	1786
Wm. Bramwell and Jonathan Edmondson admitted on trial .....	1786
Mr. Wesley again visited Holland, preached, and found many of the Dutch walking in the ways of true religion .....	1786
The Conventicle Act not being repealed, Mr. Wesley to prevent its use, had the preachers and chapels licensed. ....	1787
Rev. Charles Wesley departed this life, March 29th. He wrote elegies, epistles, psalms, and especially a large number of hymns. ....	1788

Instead of going from house to house for their meals, the Conference ordered "That each circuit provide a sufficient allowance for the preachers, that they may in general eat their meals at their own lodgings".....	1788
The 46th Conference held in Edinburgh, the first and last in Scotland.....	1789
The Trustees of Dewsbury chapel, in Yorkshire, contending "That they should have the right of rejecting any preachers which they should not approve," another chapel was built.....	1789
Rules published for the Strangers' Friend Society,—a charity begun by the Methodists in London in 1784.....	1790
Mr. Wesley preached his last field Sermon at Winchelsea, September.....	1790
Attended the 47th Conference in Bristol, the last he was permitted to attend.....	1790
Preached his last sermon, at Leatherhead, on the London circuit, on "Seek ye the Lord while he may be found," &c., Feb. 23rd.....	1791
(The first class formed by Wm. Losee in Canada, three days before, at the Hay Bay, in Adolphustown.)	
He was unwell on Feb. 25th, grew worse, and calmly died March 2nd, in the 88th year of his age, and 65th of his ministry, and buried March 9th. In the year 1775, after a severe illness in the north of Ireland, Mr. Payne, one of the Irish preachers, prayed, at the Conference in Dublin, "that God would add to the life of his aged servant fifteen years!" And he lived fifteen years and a few months over.....	1791
Now the Methodist connexion had greatly increased; as the table will show in page 26.	

[Here ends the second race of Methodist preachers; lasting 25 years, and embracing 470 men. This body possessed more general knowledge than the first race of preachers, and had more time for study. Nine were clergymen of the Established Church before they became Methodist preachers, and nine were made such after. The members increasing, the circuits were contracted, and the preachers were more at home. As they became better known they were less persecuted. During this period, the circuits, preachers, and members of the English connexion trebled the number of the former period; and besides, there was the body in the United States of America.]

The 48th Conference assembled at Manchester, and above 200 preachers present. Mr. Wm. Thompson, a preacher for 34 years, the first President; and Dr. Coke, the Secretary.....	1791
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Married men becoming preachers required to possess an income to support their wives independently of the connexion .....	1791
Connexion agitated on the question of Separation from the Established Church : the Conference resolved to follow Mr. Wesley's plan.....	1791
Mr. Wilberforce sent a present of 102 vols. on the Slave Trade, and a letter, requesting the Conference to assist by petitioning for the abolition of the trade, and the preachers promised to do so.....	1791
The Circuits formed into Districts, provision for District meetings of the preachers, and for Chairmen of the meetings .....	1791
Mr. Alexander Mather, president of the 49th Conference....	1792
Dispute with Dr. Whitehead concerning the "Life of Mr. Wesley" .....	1792
Seditious publications causing national uneasiness (French revolution now working,) the Conference resolved, "None of us shall speak lightly or irreverently of the Government" .....	1792
Decided by lot, that the Societies this year should not receive the Sacraments from the Preachers, but from the hands of the parish Clergy as usual.....	1792
The Itinerant Methodist Preachers' Annuity Fund formed.	1792
Conference direct a letter to Mr. Asbury and United States preachers, on the division caused in Charleston by one of the West India Missionaries .....	1792
Preachers resolve "to spend and be spent in the blessed work," and signified it "by rising from our seats in the presence of the Lord" .....	1792
The King disannulled the Act of the Assembly of St. Vincent, which prohibited any from preaching but ministers of the Church of England. ....	1793
The first general collection for the support of Missions.....	1793
Those Societies unanimously desiring the Sacraments from their preachers, allowed the privilege.....	1793
The 51st Conference affectionately entreated all the brethren, in the name of God, to honour the King.....	1794
The preachers administer the Sacraments in 93 places in England... ..	1794
Trustees of two chapels in Bristol forbade Mr. Henry Moore to preach in them, because <i>they</i> had not appointed him	1794
Connexion agitated, the Conference, after fasting and prayer, formed a Plan of Pacification with differing brethren...	1795
Alexander Kilham, agitating the Societies, expelled the Conference .....	1796
He publishes the first No. of the Methodist Monitor, Oct....	1796
Three preachers join Kilham, and the New Itinerancy formed .....	1797

The Conference assumes the care of the Missions, relieving Dr. Coke, who acts afterwards as the agent of the Conference .....	1799
Jabez Bunting and Robert Newton received on trial .....	1799
Gideon Ouseley and two other Cavalry Preachers begin their mission in Ireland .....	1799
First Committee for guarding Privileges appointed .....	1803
Conference determined that Women ought not to preach ; but if any have an extraordinary call, they must address only women .....	1803
First Wesleyan Missionary Committee appointed of finance and advice: Dr. Coke, chairman; Mr. Entwistle, secretary; and Mr. Lomas, treasurer .....	1804
The battle of Trafalgar led to the Patriotic Fund, for widows and children; for which the Methodists collected in their chapels £2,000. ....	1805
Gibraltar taken on the Minutes as a missionary station .....	1808
Richard Watson admitted on trial .....	1808
Conference condemning Camp Meetings, originated the Primitive Methodist body, which is dated .....	1811
Woodhouse Grove School for preacher's children begun .....	1811
Lord Sidmonth's bill, abridging religious toleration, defeated Mr. Toase preaches to the French prisoners in England, numbering about 70,000 .....	1811
Four missionaries leave England for Sierra Leone in Africa .....	1811
Dr. Coke and seven missionaries set sail for India, Dec. 31st .....	1813
Dr. Coke found dead in his cabin, May 3rd. ....	1814
Missionary Committee appoint preachers to Quebec and Montreal ..	1814

## X.

## METHODISM IN THE UNITED STATES.

Some notices of the rise and progress of Methodism in the United States of North America have been introduced occasionally in this History. It was a mode of propagating the Gospel peculiarly suitable to a country without a national religious establishment, with a spare and scattered population, and with limits continually enlarging from the prairies and boundless forest. It began in the colony of New York, and soon itinerated into New Jersey, Pennsylvania, and Delaware. It arose in Maryland, and was soon carried into South Carolina and Georgia,—where Mr. Wesley formed the second Methodist society, when a missionary in Savannah. The next course of Methodism was to the New England States and Canada, and over the Alleghany Mountains to the new terri-

stories of the West, as they were encroached on by the husbandman's plough and the woodman's axe. In the year 1828, the work had spread so far as to require seventeen Conferences of preachers. A connected view of the progress of the work may be obtained by the following chronological table:—

Philip Embury, Irish local preacher, preached the first Methodist sermon in America.....	1766
First class formed in City of New York.....	1766
Captain Webb, another local preacher, preaches in that city and in Long Island.....	1767
Wesley chapel built in New York, and opened by P. Embury	1768
Mr. Wesley requested to send preachers from England.....	1768
Two, Richard Boardman and Jos. Pillmore, arrive in.....	1769
Two others, Francis Asbury and Richard Wright, arrive in	1771
Members in New York, 300, and in Philadelphia, 250, and a few in New Jersey and Maryland.....	1771
Two other preachers, Thos. Rankin and George Shadford, came out in.....	1772
Wm. Watters, first American born preacher, joins the itinerancy.....	1773
First Conference held in Philadelphia: 6 circuits, 10 preachers, and 1,160 members, viz., New York, 180; New Jersey, 200; Maryland, 500; Virginia, 100.....	1773
Second Conference in Philadelphia; 10 circuits, 17 preachers, and 2,073 members.....	1774
Great political agitation in the Colonies, and war began against the English Government.....	1775
Remarkable revival of religion in Virginia, and in parts of North Carolina and Maryland adjoining, chiefly through Mr. Shadford, adding 1,600 members to the society....	1776
The thirteen Colonies declare their independence of Great Britain, July 4th.....	1776
Fifth Conference in Maryland,—preachers, 36; members, near 7,000.....	1777
An oath of allegiance to United States being required, English preachers left, except Mr. Asbury, who secreted himself in Delaware.....	1778
Southern preachers administer the Sacraments, against the wish of the northern and Mr. Asbury.....	1779
Conference acknowledges Slavery contrary to the laws of God, man, and nature, to conscience and pure religion, and hurtful to society.....	1780
Preachers resolved to disown members distilling grain into liquor.....	1780
Peace with England. Two days of thanksgiving appointed by Conference.....	1783



Members buying or selling slaves, after warning, to be expelled the Society.....	1784
Local preachers not emancipating slaves, to be suspended.	1784
Christmas Conference in Baltimore. Dr. Coke and Francis Asbury became general superintendents, ordination of preachers begins, and the body organized into the Methodist Episcopal Church. Members number 18,000 and preachers, 104.....	1784
Conference declares,—We hold in the deepest abhorrence the practice of Slavery.....	1785
A college founded in Maryland, called after the two superintendents, <i>Coke (A) sbury</i> .....	1785
Twelve ordained elders, out of twenty appointed to visit circuits quarterly, to hold lovefeasts and administer Lord's Supper,—other preachers, four deacons, who merely assisted the elder assistants and those on trial; thus originated the Presiding Elder's office.....	1785
Title of <i>Bishop</i> first applied to the Superintendents, in the Minutes.....	1786
Methodism introduced into states of Kentucky and Georgia	1787
Freeborn Garrettson begins to form circuits north of New York city.....	1788
Title of <i>Presiding Elder</i> first used.....	1789
Wm. Losee appointed to Canada.....	1791
First preaching by the Methodists in Tennessee.....	1792
The first General Conference held in Baltimore.....	1792
First division in the Methodist Episcopal Church, caused by a preacher, Mr. O'Kelly, who opposed the power of the bishops, and his party called Republican Methodists	1792
Cokesbury College consumed by fire, causing a loss of £10,000	1795
Superannuated Fund established, to prevent the numerous location of preachers.....	1796
Itinerant preachers begin to visit the Ohio and Mississippi territories.....	1799
General Washington died.....	1799
Richard Whatcoat appointed bishop, by the General Conference.....	1800
Bishops authorized to ordain well-commended Negro preachers.....	1800
Great revivals of religion in this and two following years, in the south, west and east States.....	1800
Camp Meetings begin in the revivals in the west.....	1800
At a Camp Meeting in Kentucky, 20,000 persons present, and 3,000 fell to the ground under the power of God...	1801
Fourth General Conference: bishops Coke, Asbury, and Whatcoat presided.....	1804
First Methodist preacher sent to Illinois.....	1804
Methodism introduced into some parts of Louisiana.....	1806

At a Camp Meeting, Maryland, 1,000 persons converted....	1804
Bishop Whatcoat died, July 5th.....	1806
Many preachers yearly retire from the work, 48 locate this year.....	1807
General Conference elect Wm. M'Kendree to be bishop.....	1808
The locations of preachers numbered 53.....	1809
Genesee Conference formed, and Canada preachers attached to it.....	1810
Methodism makes some progress in Indiana.....	1810
Bishop Asbury comes into Upper Canada.....	1811
First Delegated General Conference.....	1812
Local preachers made eligible to ordination as <i>elders</i> .....	1812
United States declare war against Great Britain, June 18th	1812
Pliny Brett located, and headed the party of the Reformed Methodists.....	1813
Dr. Coke, first bishop of the Methodist Episcopal Church, died at sea, May 3rd.....	1814
Itinerancy still weakened yearly, 65 preachers now locate.	1814
The United States desire and obtain peace with England...	1815
Bishop Asbury, (the John Wesley of Methodism in North America,) died March 24th .....	1816
Secession of 900 coloured members in Philadelphia, headed by Richard Allen, a local preacher, which grew up to be the African Methodist Episcopal Church.....	1816
John Steward, coloured local preacher, goes to the Wyandot Indians .....	1816
General Conference in Baltimore: which declines giving up any of the societies and chapels in Canada to the English Conference.....	1816
Two Bishops elected,—Enoch George and Robt. R. Roberts	1816
The Methodist Tract Society formed.....	1817
The Methodist Magazine recommenced.....	1818
Asbury College goes into operation, (but soon declines)...	1818
Great revival in Baltimore, near 1000 added to the church.	1818
Decrease of above 4000 coloured members, owing to the Allenite secession.....	1818
Missionary and Bible Society of the Methodist Episcopal Church began.....	1819
Ohio Conference assumes the charge of the Wyandot mission .....	1819
A new edition of the Hymn Book printed .....	1820
General Conference gives up Lower Canada to the English Conference .....	1820
Secession of a preacher, Wm. M. Stillwell, and 300 members from the New York society, caused chiefly by jealousy of the power of the preachers .....	1820
Mohawk mission in Upper Canada began by Genesee Conference.. ..	1822

Tennessee Conference begins a mission among the Cherokee Indians .....	1822
John Summerfield, a young Irish preacher, stimulates the missionary cause by his eloquent appeals. ....	1822
At the General Conference two representatives from the English Conference present, viz., Richard Reece and John Hannah .....	1824
Two Bishops elected,—Joshua Soule and Elijah Hedding...	1824
The preachers in Canada formed into a separate Conference	1824
Methodism introduced into Alabama and Florida .....	1825
The <i>Christian Advocate</i> newspaper commenced in New York, Sept. 9th.....	1826
Sunday School Union of the Methodist Episcopal Church formed .....	1827
The Maine Wesleyan Seminary at Readfield, incorporated.	1827
Some expelled members and others form the body of Associated Methodist Reformers, on the principle of lay delegation, afterwards called the Methodist Protestant Church.....	1828
General Conference, in Pittsburgh, allow the Canada Conference to become independent of the United States Methodist jurisdiction.....	1828
Rev. Wm. Capers appointed delegate to the English Wesleyan Conference. ....	1828
Death of Bishop George. ....	1828
Publishing Fund established,—\$50,000 wanted, to assist the Book Concern in New York to publish cheap bibles, Sunday school books, and tracts.....	1828

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The History of the Methodist Church in Canada, and the view of the United States body, are brought down to 1828, and the English connexion to 1814. In each country, the beginning of the work of God, called Methodism, was small, as a seed; but the three bodies grew up "*as willows by the water courses.*" (Isaiah xi: 4.)

To narrate the rise and progress of the body in Canada, has been a pleasant yet a difficult work. Considering that there was nothing to guide, and such a paucity of materials, the writer finds the work more perfect than he expected, but far less so than he desired. While however we lament that a great deal of useful fact and pleasing incident is lost, we may be glad that so much has now been collected and saved. The

early Canadian preachers were workers rather than writers. Dr. Bangs is the only preacher who preserved any records of the early times. Neither Durham or Sawyer, Ryan or Case, lends any help: nor Whitehead or Prindle.

Even up to this day, the preachers are so occupied by the duties of the ministry, as to allow little leisure for authorship; which is not to be lamented, however, for "*of making many books there is no end.*" (Eccles. xii: 12.) Nor would the writer have undertaken this work, but for inability to fulfil the usual work of a Methodist preacher, after labouring for twenty-three years on sixteen circuits in the Province. But wishing to be useful to the Methodist body, and to show a mark of affection to the Conference, he has spent the leisure and retirement of three years in preparing this volume.

Although not what is desirable, in some respects, yet it will be found of some use. It is the only book on the subject, and supplies a want long experienced. Many of the present preachers and thousands of the members, knew little or nothing of the early Methodism of Canada; and there was no source of information available. Many portraits of excellent character, and many notices of noble and Christian deeds, are here preserved, for view and imitation. Successive generations of preachers and members will here see how the foundations of the Methodist church were laid, and how the work of God proceeded in days of old. The narrative of the conversion of the Indian tribes, and the manner of their civilization, forms a pleasing subject of the work. The appointments of the preachers, with the number of members and names of the circuits and missions, will supply the place of the old Minutes of the United States and Canadian conferences, and a useful and enduring reference. It will also be a depositary of the Conference and other accounts of pious and deceased ministers. The notices of cotemporary Methodist history in England and the United States, and of the early settlements and the civil affairs of the Province, enlarge the view and detract nothing from the chief subject. Above all, it is desired and hoped that this work, by increasing the knowledge of what pious and zealous men have done, will encourage and stimulate God's people to diligence in duty; and by adding to their knowledge

of what God has done, will make more frequent their thanksgiving and praise.

I shall proceed with the continuation of the work, as diligently as Providence may permit. But not for the reason given to Fuller, the old historian of the Church of Britain, "lest the Church of England be ended before the history thereof;" for I have no fear that the work of God by Methodism, in either of the branches, is coming to an end. Yet if health, leisure, and retirement, be still afforded, by the Father of all Goodness, I shall, I hope, in a couple of years be able to bring this history to a completion. And to God the Father, the Son, and the Holy Ghost, be all the glory now and evermore. Amen.

SIDNEY, CANADA WEST, December 1861.











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